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ESSAY

ON

**"THE EXPEDIENCY AND THE MEANS OF ELEVATING THE
PROFESSION OF THE EDUCATOR IN PUBLIC
ESTIMATION."**

**BY THE AUTHOR OF
THE PRIZE ESSAY "ON THE MEANS OF PROMOTING
THE LITERATURE OF WALES."**

**LONDON :
H. HUGHES, 15, ST. MARTIN'S-LE-GRAND.
1840.**

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DEDICATED

(WITHOUT PERMISSION)*

TO THE CENTRAL SOCIETY OF EDUCATION.

GENTLEMEN,

THE ensuing pages owe their birth to an advertisement which appeared in a London Paper offering a premium of One Hundred Guineas for the best essay on the expediency and the means of elevating the profession of the educator in public estimation. It will be superfluous to tell you, Gentlemen, or even the public, that this essay had not the good fortune to be the successful one, and it is merely published in order that the public may have an opportunity of judging whether the recommendations and suggestions it contains are all or any of them likely to

* I have dedicated this essay without permission, that none of the sentiments expressed in it, or the views which it unfolds may be chargeable upon the society.

I have no acquaintance with any of its members, nor do I know how far there is an agreement in our opinions. That there is some difference, I am bound to suppose from the fact of Mr. Duppa, its honorary secretary being so anxious to free himself and the society from the imputation of Atheism or Deism; because by repute the society did not join a religious to a civil education. Should the charge be preferred against myself, I shall feel in no wise disconcerted by it. Every man is entitled to his own opinions, and I claim for myself that liberty which I am willing to concede to others. We can harm none by our opinions—our actions alone can beneficially or adversely affect society.

promote the object desiderated by the Central Society. Such as are crude, others may perfect.—Such as are not likely to further the design, will of course be rejected; and those only be adopted, which appear to have been well considered by the writer, who, in justice to himself is bound to acknowledge, that ill health and other pressing avocations have not enabled him by reading, and researches into the opinions of other writers who have treated the subject, and into the practise of other countries to form so correct a judgement, as more extensive reading, and deeper research might have enabled him to do.

At the present moment education engrosses no inconsiderable share of public attention. No uniform plan—none at least likely to meet with general concurrence has hitherto been suggested. Religion is the stalking horse, and will remain so, while the church and state remain united. When Jonas was thrown overboard, the vessel lightened of her guilty burden, bore steadily its course before the wind. The tempest subsided to a breeze, and the boisterous waves changed into gentle and murmuring ripples. Once get rid of religion, by which is meant useless creeds and abstruse formularies of faith, (useless only so far as they are unintelligible to the infant mind, and are little likely to be productive of any moral or practical good—to exercise an abiding influence upon the giddy and thoughtless mind of youth, if to them indeed intelligible) as little understood by the teacher as the scholar, and in no wise tending to store the mind with useful or practical

information—let religion so much of it at least as is embodied in the catechisms of different sects be foregone and separated from a question with which it has no proper connection, and the vessel of education lightened of sectarian prejudices will no longer have the dread of foundering upon breakers—or of being shipwrecked in the storm which antagonist spirits invoke. I for one can view without any feelings of jealousy or alarm, a national system of education based upon the principles of religious exclusion—without the least apprehension that the doctrines of the Trinity or any other which the State religion holds essential to salvation will be in the least degree impugned or weakened, if they are not specially taught. Nor do I think that the foundations of the Establishment will be at all injured by the adoption of a system of education from which the bible as a class book will be excluded. Its base must be weak indeed if such slight assaults can overturn or injure it,—if the affections of the people at large are likely to be alienated from it by a comprehensive and liberal scheme of national education. A member and a minister of the establishment, I cannot be supposed to harbour feelings, hostile to its stability,—for, should it fall, in its fate will my own fortunes be involved, more or less. I am free to confess that I am so far a *Papist*, as not to deem it decorous to make that name which a Heathen philosopher never uttered without pausing, so common in the mouths of children; I cannot bring my mind to consider that it will beget in them a reverence for that Being, whose awful name is so often hackneyed

in our schools with such unbecoming levity as to wound the feelings of the devotional mind. "Familiarity breeds contempt." Nor can I think that a reverence for the mysteries of religion will be engendered in the youthful bosom by teaching them in abstruse formulas, incomprehensible to older minds, and about which such great diversities of opinion have subsisted, and yet subsist among the most learned and pious Christians. Fables and allegories or the parables of a like kind employed by the divine author of our religion are far more likely to teach the great and fundamental doctrines of morality—are better calculated to produce an abiding impression on the youthful mind, than articles of faith which are not axiomatic truths—or their exposition in catechisms, however luminous and to be commended for their simplicity of elucidation. The knowledge of one supremely wise, just, and merciful being might form a proper subject for instruction, and is one with which the mind ought to be imbued. The great mysteries of religion not properly forming any part of civil education,—belonging rather to the moral teacher ("and the fittest person to fill that office—the one most likely to teach it successfully is the parent,") should, if taught at all in schools, be separately taught. Has not every sect and denomination of Christians amongst us as well as the established church its own schools and schoolmasters for this avowed purpose? Why then wish to introduce it into schools designed for a different end? Multitudinous as are now the parties into which Christians are divided it is hope-

less to expect any national scheme to be successful, which shall not be framed on a catholic base. It would be unjust on the part of government to propose any other. Were these sentiments not the firm and honest convictions of my nature, and did I not ardently desire to see a liberal and comprehensive plan of education propounded, I would not thus publicly avow them, knowing how little they are in fashion, with the members of my own church both lay and clerical.

While lamenting the prejudices which have thus effectually for a time opposed what I conceive to be a great national good, I nevertheless look forward with hope of to-morrow, and my augury, derived as it is from the experience of nearly half a century, will, I trust, ere long be verified. Be that as it may, until that time arrive, it will be the duty of every friend to an enlightened system of education to do what in him lies to abate those deep rooted prejudices imbibed almost with the mother's milk—rocked in the cradle of intolerance—fostered in schools where church and state, or church and queen doctrines are as confidently promulgated as if the two were twin-brothers or twin-sisters,—aye more indissolubly connected ; so much so as is to be incapable of a separate existence—prejudices which it is needless to say are confirmed by the contracted stream of a college education.

In the confident hope that the day will come when ancient prejudices will upon the educational question as well as upon many others, be dissipated by the rays of advancing knowledge, which are far,

very far yet from beaming perpendicularly upon any part of the globe, the writer will contentedly abide the issue,—will wait composedly till the womb of time shall be delivered of those events with which she is now pregnant.—Till

“ Big with the fate of theories old and new,
She shall determine each or false or true.”

To obviate misconception, the writer would observe, that although unfriendly to the admixture of a religious with a civil education, he by no means undervalues the importance of the former. He merely deprecates its incorporation with another kind of education with which it has no proper connection. It is with the mode of teaching, rather than with the thing itself, he finds fault. Articles of faith may be taught by creeds and catechisms, but it is not the mode the writer would choose to imbue the infantile or youthful mind with the great principles of religion. A national system of education must necessarily exclude from it all creeds—all catechisms—all peculiar systems. These are the cargo with which the vessel of the state education should be lightened. A liberal and more extended system of education would do much to raise the profession of the educator in public estimation, as the more valuable commodities any merchant, manufacturer, or tradesman deals in, the more is he appreciated in society. If this view be correct, it behoves all who are desirous of promoting the object of this essay, to strenuously exert themselves in procuring for the people a more enlarged and comprehensive system of education, as a means to the end.

AN ESSAY

ON THE EXPEDIENCY OF RAISING THE CHARACTER
OF THE EDUCATOR; AND THE MEANS OF
EFFECTING THE OBJECT.

IN taking the first branch of the subject into consideration, it will obviously occur to the mind, that if the proposition enunciated cannot be proved—if we cannot shew it to be expedient to elevate the profession of the educator; it will be useless to proceed with the second,—the more important subject of discussion—the problem really to be solved. It is therefore our duty in the first place to adduce such proofs as the case admits of, in order to establish our first position, before we attempt to take a new one; for if the first be not by argument and reasons defensible, I see not how we can with safety advance to the second. It would be a piece of bad generalship, of which we would not wittingly be guilty, and of which, if we be, ignorance must plead our excuse.

The first question is naturally based upon one of anterior solution, viz.—whether education be of itself a good thing for society; for if it be not a good thing—if it be not beneficial to society—if it be in no way whatever advantaged by it—if men be not by education better fitted to perform the active

duties of life, as well those which give employment to the mind, as those which are merely manual ; then all the labour we bestow upon the mind's cultivation and improvement is superfluous—is so much labour lost.—We should be as well without books and without education as with them. If education be bad—if the enlightenment and improvement of the mind be an evil, every step—every advance we make in education ought to make men worse—to aggravate the evils of our social condition, until ultimately it shall come to such a pass, should education continue to progress, that there will be no living in the world,—each succeeding age degenerating from its fore-runner, men would eventually grow so corrupt by the increased improvement of their minds, that the most fatal—the most dangerous consequences may be apprehended to society. If to argue that because the Poet has said—

A little knowledge is a dangerous thing,
therefore,

A great deal must be more dangerous.

then he who hates books and learned men and learning most must be accounted the wisest member of society—the praise which posterity has bestowed upon the Augustan age be misapplied—the honour given to literature and the learned men of past ages, ill deserved—the age in which knowledge most abounded must have been most fruitful of crimes, and the Arabian conqueror who consumed nearly all the accumulated wisdom of the old world in lighting the Alexandrian baths, have conferred upon mankind, the noblest and the greatest boon—aye, we must be

prepared, if we denounce education, to hold the most absurd of all possible arguments, and contend that he who extinguished all the light which the learning and philosophy of the most enlightened ages imparted to the mind, has been the greatest instructor of mankind—has opened the eyes of the understanding which those books were merely calculated to mystify and darken; and they consequently who are the friends of education—who are friends of the mind's improvement; the greatest enemies of the human race—men whom it is dangerous for the state to countenance, and who for the benefit of society at large, ought to be expelled from it, or be prevented from spreading their crude theories of knowledge being "Power," and leading to a diminution of crime, by shewing men the baseness, the folly, and the injustice of perpetrating it.—Silence should be imposed on their lips, and they should be compelled to keep the secret locked up in their own breast.

If ignorance were bliss, 'twere folly to be wise,
More foolish still to aim at being wiser.

Whatever may be the opinion of some respecting education, the subject has now been so fully brought before the public, all its bearings have been discussed in so ample a manner, and the public adjudication in its favour has been so openly and so honestly manifested; prejudices which hung as thick as the morning mist have been removed, and though there are here-and-there a few misgivings—a few who still cling tenaciously to ancient opinions, and a fewer yet who are openly hostile to the education of the people; their numbers and importance are so

small that we may consider the point as fairly settled between the promoters and advocates of education and its enemies and opposers.—We may, I say, consider that the public voice has been appealed to upon the subject at issue by the friends of the intellectual improvement of mankind, and that it has responded to the call by a declaration in their favour,—to wit,—

That education does ennoble man,
And mitigate the many ills of life,

that it

raises him above the low, sensual, degrading, and grovelling passions of his nature, fits him for a higher and nobler career of action, than if he had been brought up in the school of ignorance—and by giving a high and lofty turn to his imagination, fits him for the more exalted pursuit of science, and the cultivation of virtue—to the temple of which by slow and gradual, but sure and certain steps she finally conducts him.

Where all is peace, tranquillity and bliss,
No poisoned joys,—no venom in the kiss.

That “a little knowledge is a dangerous thing,” will readily be conceded to those who maintain and urge the argument as if it had some weight, and ought to have force in stopping the further progress of the mind’s improvement, in cases, where men forgetful of themselves, are proud, vain, and conceited with a little learning; but it is fallacious to say, that learning makes them vain. They were so before they had any. They were naturally vain and the regret is that they did not acquire learning enough

to check and subdue their propensity to be vain—that their natural pride and self-conceit were not crucified on the altar of true science and philosophy—that they did not drink deep enough at the fount of learning. We admit to the fullest extent that a little learning is a dangerous thing, because we are advocates for a great deal. We would not entrust the preservation of our life and property to ignorant and unskilful hands. We would rather be guided by a skilful pilot, than one imperfectly acquainted with the soundings of the harbour, or the shallows and sunken rocks with which the coast abounded. We would not in a matter involving our property employ an ignorant lawyer, we would rather employ a man who thoroughly understood his business, than one who had but a partial acquaintance with it! We are quite agreed with the poet, that there may be poetasters who mistake themselves for poets, and thus earn the pity of their friends, and the ridicule of the world. But what has this to do with the matter in hand. If the argument be worth any thing, it ought to go towards giving a more extended education to the people, and not for taking it altogether from them. Pope gave good advice to poets, which if some in modern times had taken the Muses would not so shamefully have been put out of countenance, as they have been. The advice he gave to poets, the world at large may receive. Get all the wisdom you can.—Don't be content with a modicum of learning, if it be in your power to get more. Drink deeply of the cup of philosophy, and learning which is proffered to your lips,—but if you

cannot take a deep draught,—if you are not in a station high enough to reach the learned chalice, or cannot fathom its bottom through some natural obstruction, drink what you can. The little you take though it may not do you much good, will not hurt you. It may check, if it fail to subdue, the vanity and self-conceit of your nature. That these are not the necessary offspring of a little learning, is proved from the facts, first, that some men of great learning are insufferably vain,—and secondly, that thousands with very little pretensions to it are altogether void of vanity. There is the pride of learning as well as the pride of ignorance; and though vanity is not the attribute of learning, yet it cannot be denied, that it is to be found in undue and inordinate quantities in the bosoms of some learned men, over whose littleness of mind, science and philosophy have had to shed tears of unfeigned regret, because they have not been able to subdue their native weakness. We assert without fear of contradiction, that the natural tendency of science, philosophy, and learning is to make men humble. That they fail to do so in every instance, is no argument against their cultivation. The Gospel is designed by its wise and beneficent author to better men's hearts. Are all men improved by it? We never argue so badly or so wrongly as when we confound the rule with the exception. A specimen of this false syllogistic reasoning may be drawn from the character of one of England's vainest and most pedantic rulers.

All Kings with a little learning are pedants :

James the first of that name King of England was a pedant ;

Now James possessed some little learning, with pretensions to a great deal more ;

Therefore all Kings little learned are pedants.

Who does not see the absurdity of the argument.

James would have been vain without learning. I

deny not that he might have been rendered more so

by it, though the presumption is to the contrary.

But how does that effect the condition of others ?

Having dwelt longer than perhaps was needful upon this subject to answer the vulgar objection raised against education, drawn from the authority of one, who little dreamed how missapplied his meaning would be, we will proceed to more gravely consider the subject of education, assuming it to be a good thing for society,—that it raises man in the scale of intellectual essences, fits him for the better discharge of the most important duties of life, and prevents the many mischiefs from befalling him which flow to men in a state of ignorance and savage life. They, indeed, who oppose education, would do well to visit those climes where the untutored mind yet follows no other light, than what chance has thrown in its way—what it has collected from experience. Indeed it would be morally impossible to find the case of a nation which has not benefited by education. For the life of the hunter or warrior is the education of experience differing only in its kind from that which books and learning impart, and it is scarcely conceivable, that there is in the wide

world existing, a man who is not indebted for some portion of his knowledge to his own experience or that of others : so that to argue against education is rather to argue against the mode and the degree than against the thing itself.

To the quidnuncs of modern times opposed to the education of the people, we may hold forth the example of the most celebrated nations of antiquity, particularly the Persians and the Spartans. They may learn therefrom, that it is no new-born idea to make education become general—that to limit it exclusively to the rich was a thing never thought of in the olden times amongst civilized nations—that they educated their youth because they thought that the permanence and stability of all civil institutions depended upon the vigor, the manliness, the strength, the courage, and the virtue of the rising generation; and therefore they were at pains to implant in their youthful minds a love of virtue and of their country; at the same time *they inured by manly exercises* the body to labor and fatigue; to activity and to enterprize; and to every species of hardship; as the best defence against foreign invasion, and security against foreign conquest.

The education of the rich is unopposed.—No one thinks of raising his voice in denunciation against the instruction of the higher orders. There it is admitted to be a good thing—a necessary thing, and no one pretends that in their case it can be too widely extended, or carried too far. They are to be the governors and the future lawgivers of the nation, and therefore it behoves them to be learned above all others. But

surely, much wisdom is not required, and much less learning to rule and domineer over ignorance—to prescribe rules and regulations to an unlearned and unlettered people. They who think that too much cannot be bestowed on the rulers, maintain, strange inconsistency of man—that too little cannot be given to the people. A fallacy must surely somewhere pervade the argument. I throw out for the consideration of those who will maintain such paradoxes; where is the use of ordinary laws if the people are not taught and made to believe that it is alike their interest and their duty to observe them? Where is the use of rulers being learned men, if those whom they are to govern are to be kept in ignorance of every truth but what their own shrewdness and sagacity have made them acquainted with? How is affection to be gained for the rulers or the laws, if the former spurn them, and they are not to be made acquainted with the reasons for the latter? What love are they likely to have for a country which thus virtually repudiates them, though the sinews of the nation, or for rulers which treat them as the ass destined to carry the burden—as so many animal machines to be kept constantly in motion, to minister to the wants, the comforts, and the luxuries of the rich. Is the love of country an in-born principle,—so as to need no teaching to be implanted, no stimulus to be excited? Are virtue and obedience to the laws, and the advantages of social order, things all so well understood as to need no instruction, no ingrafting in the mind? If these were intuitive truths, truths implanted in the minds

infancy, and growing with its growth, till like the body they acquired their full maturity of vigour, then indeed were education on the part of rulers a work of supererogation, and the necessity for education would be no longer apparent. But these things are not so, and we cannot reason from a state and condition of society which might have been, to one which is in actual existence. We must take things as we find them. But ought we to leave them so? Our duty, if I know ought about the matter, is to better them if we can, and then only to desist, when we get to some insurmountable obstacle, some barrier which nature has opposed to our further efforts.

The effects of ignorance on the popular mind, are recorded in too many dark and tragical pages of history, not to serve as a severe rebuke to those who would continue the slavish subjection of the mind—continue to mantle it with the sable folds of ignorance; and as a stimulus to such as would lift up that veil and remove the mists of pride, prejudice, and passion which cloud the untutored mind. We know that ignorance is the parent of crime, and they therefore who would perpetuate ignorance, must wish to see vice and crime continue in the ascendant, for if these things go together—if one is invariably found to be the handmaid of the other—if the statistics of Europe shew that crime is in the exact ratio of human ignorance,—if the darkest spots on the map of Europe are those where education is most unknown, then, to be consistent, they who advocate the cause of ignorance, must advocate the cause of crime, however remotely

they may design to give it countenance,—aye, if they would retard the march of intellect—if they would have society retrograde in knowledge—if they would return to those dark æras in the history of mankind when knowledge was a burden to the mind, and the peaceful pursuits of industry a task, and the engagements of commerce a degradation; when nothing was thought noble or dignified but the occupation of war,—if their minds can rest with more pleasure upon the history of the dark ages of Europe, when pomp and pageantry, and pride and ignorance, and cruelty and the vainest ambition usurped the seat of learning, industry, and peace, and the useful arts, and a rational and intellectual mode of existence, they are cast in a mould which I envy not; and of course they must be prepared to see enacted on the grand stage of life the horrid and bloody tragedies which tyrants and ambitious men played before the servile and cowardly, because “servile and passive” spectators of their day—they must be prepared to see again enacted all the bloody scenes which bigotry and religious fanaticism perpetrated to glut the ferocious appetite of man, and satiate his thirst for cruelty and blood-shedding—to see truth and innocence, virtue and knowledge sacrificed on the altar of falsehood and crime, vice and ignorance, respectively. To prevent the re-enaction of these sad tragedies and the mummeries which have been performed as religious spectacles, shadowing the substance of religion by rites as absurd and preposterous as the furtive imagination of an ingenuous priesthood could devise, learning must not

be confined to the few, but extended to the many, in order that they may judge for themselves in matters of religion and politics, and not be the victims of designing agitators on the one hand, nor of a knavish, vicious, and ignorant priesthood on the other,—a consummation most devoutly to be wished.

Learning too cannot be stationary—the march of the mind must progress.—Each month, each year—each day is adding to the catalogue of truths, which science and philosophy have so industriously and with so much patience and skill collected. Hence the knowledge of each succeeding generation surpassing that of the one which preceded it, the degree of learning to fit a person for the profession of the educator must keep pace with it; for if our youth receive not an education correspondent with the increased light which science has imparted to the mind—truths hitherto veiled from it by the shades of ignorance, then if education be stationary, while the arts and the sciences are daily throwing some new light upon the various objects around us, society must needs retrograde, instead of advancing in the march of civilization: learning be gradually less and less diffused among the people, and be as heretofore confined to a few. It is obvious that as truth and science advance, they who are to instruct youth must themselves be better taught, or they will be unfitted for the task assigned them; and one might suppose that their superior qualifications in this respect, entitling them as unquestionably it should do to a higher consideration, would render superfluous any particular efforts to give them that

rank and estimation in society which is indispensably to their discharging with effect the important, laborious, and responsible trust confided to them. For, let it be borne in mind, that their office is to instil into the rising generation sentiments worthy of free-born citizens—of men born to the noblest and richest inheritance; whose birth-right is freedom; who live under the best and freest institutions in the world; and who may be called upon to administer these institutions, and extend the blessings of civil and religious liberty not merely through the widely extended empire of Great Britain; but throughout the habitable globe—one would, I say, suppose, that they upon whom such weighty duties devolve as to fit the rising generation to act their respective parts in the great drama of life, would as their stock of knowledge increased—as their intellectual qualification rose higher, advance by a natural process, in the estimation of their countrymen. But the thing is not so—the fact of the case is rather the reverse. And wherefore is it so? How comes it to pass that their importance in the scale of society does not rise with their just and fair pretensions to increased respect—does not correspond with their increased claims—that they are not as much honoured as the Aschams of former days? The reason is obvious. Society has itself advanced—yea has more progressed in knowledge than the educator. The difference consequently between the public and the educator in point of intelligence has diminished. It has taken a step not in advance of him, but in so near an approach as almost to trip up his heels. The people of the

present compared with the people three centuries ago, are more enlightened—have added more to their stock of knowledge—have more advanced beyond their predecessors in information, than the modern educator has above those of the Elizabethan age—Aye, the one may almost be said to be stationary—to have progressed not at all in respect of his forerunner,—especially as far as an acquaintance with the ancient classic authors goes, while the other has moved slowly and steadily onward in the path of improvement.

We prize things on account of their scarceness. In the days of Elizabeth learning was confined to fewer persons, and consequently its possessors were looked up to with more reverence and respect than its modern possessors, when if not all are learned, all are educated, and thousands are qualified to teach besides those to whom the education of youth is entrusted. To raise him, therefore, to the rank enjoyed by his predecessors, or indeed to raise him as far as may be in public estimation and respect, which it is obviously desirable to do, lest he remaining in respect of intellectual attainments stationary, while society advances and progresses in knowledge, his office should sink in the opinion of the people, and himself into personal contempt, or at least be rendered liable to be treated with indifference by those, who should be accustomed to look up to him with respect, if not with reverence, is a problem to the solution of which we shall devote the following pages.

In order to solve the problem accurately—to arrive at just and fair conclusions it will be well to

take a survey of other professions than those of the educator—to consider by what modes they have acquired the eminence which they enjoy at present, and the place which they deservedly hold in public estimation.

Of the professions deemed honourable among us, the office of the educator bears the nearest resemblance to the moral teacher, the business of the one being to fit youth for the proper discharge of their civil duties; while that of the other relates mainly to their religious duties. We shall take the three learned professions not in the order in which they stand in the song, for there they who rank the first in society are placed the last—but in the order of honour assigned to them whether rightly or not in the world's opinion. From a consideration of the causes which entitle these learned bodies to honorary distinction or rather which have gained it for them, we may perhaps meet with a clue to the means of raising the educator's profession, if not to equal eminence, to one still higher than it at present holds. The subject is beset with many difficulties, and though I do not hope to grapple with them all successfully, I despair not of being able to cope with and surmount some of them. To know the complaint is said to be half the cure. I wish we may be equally successful in detecting the malady and pointing out the remedy.

To begin with the clergy: the honour in which they are held by the public is due, I conceive to three causes.—First,—The sacred nature of their office and functions; secondly, their education at the

university ; thirdly, the expence attendant upon that education. It may perhaps, be questioned whether this last named cause has any real foundation. Let however a comparison be instituted between the Universities of Oxford and Cambridge (without reference to the merits of the system of education pursued at each) where the cost of education is dear, with those of Glasgow, Edinburgh, and Aberdeen, or even Dublin, where it is cheap, and it will be found, that those educated at the former, always stand higher in the public estimation, than those educated at the latter. I speak here only of those who take their degrees at the different Universities, for no clergyman can be ordained in England from any of the Scotch Universities. The result of the comparison will be strikingly shewn in the case of Physicians educated at these different Universities ; those from Scotland being held in much less repute than the other two. But to shew how pounds, shillings, and pence are coupled with, and do enter into men's calculations of honor, we have only to compare the clergy educated at St. Bees or Lampeter with those from Oxford or Cambridge. In moral worth—in piety and virtue—in learning, though scornfully designated “literate” and in all the essential qualifications of a clergyman, the former may be the equals of the latter, if not their superiors ; but less money has been expended in their education, and they want, what is rarely wanting in the others, the polish of Gentlemen. What is more to the point still, look at the Siziers, and Servitors, who carry off all the honours of the Universities—whose

heads are wreathed with the laurels of their respective colleges. In what contempt are they held while at college ! and, in after life, should they not have been fortunate competitors for honour and academic distinction, they are almost sure to be doomed to pass their lives upon the miserable pittance of a curacy. Their sacred character—their birth (for they may have been the sons of some of the poor gentry of the realm)—and their University education hardly screen them from the contempt of their own order, and fail of gaining them equal honour and estimation with the public. I am free to admit that while at the University, a distinction of dress, and living and habitation, might have contributed their share, in inducing the scorn of their own order ; vain and silly men being flattered by those distinctions in life, which confer no real, or solid advantage.

Though analogy may trace a relation between the two offices of the educator of youth in the civil department—and of his who has the charge of forming their moral habits, and of fitting them for denizens of another world—yet the functions of the one being so much more important than those of the other, the end of moral instruction being so much nobler and grander ; society will not give to the one the place of honour which it assigns to the other. Where even the two functions are blended, the former suffers by the union, to prevent misapprehension, I mean, that the clerico-educator is disparaged by becoming and assuming the functions of the civil educator, for reasons which will hereafter be assigned. At first sight it might appear that the incorporation

of the two functions would go some way towards effecting the object of this essay—but such incorporation would not consist with the views of the writer to be subsequently unfolded.

The commercial character of our nation—its deep rooted attachment to wealth, in favour of which all our liaisons,—all our prejudices run, may be at the bottom of this prejudice shewn towards men, whose education, though had at the same place, has cost the most. That men should value most that for which they have most to pay, is natural, but that they should when the value in use of two things is equal, prefer that which is the dearer, is an inconsistency only to be reconciled by the increased consideration and importance which the possession of the dearer article is supposed to confer. Men of business take advantage of this secret, and by flattering the pride, and vanity of their customers, induce them oftentimes to purchase a dearer article, where a cheaper one would have answered their end fully as well, and been better adapted to their circumstances and condition of life. So easy is it to feed the vanity and practise on the credulity of gullible mortals, by artfully flattering their foibles, and attacking them in their weakest points! Money is the object of most men's aim; Mammon the altar on which more Englishmen sacrifice than any other; and when they pay such regard to the possessors of wealth, without discriminating their rank or station, is it to be wondered at, that this deference should be increased into homage almost, towards those, whom they would have in consideration merely from their professional

rank and standing, though not blessed by fortune with one of its most coveted gifts. Money is in England the test of fitness for almost every honourable vocation, or, which is nearly tantamount to it, the cost of a professional education is such, as to preclude admittance to all, but the sons of the comparatively wealthy. The army—the navy—the bar, and the legal profession outside the bar,—the medical and clerical professions—the magistracy—the parliament can only be entered by gentlemen, or the sons of those who wish to pass for such. The qualification for the constituency is money, which has so many charms for Englishmen, that if they were to legislate for the next world,—if they could impose a condition on the candidates for heaven, who knows but they would dispense with a moral qualification altogether, and substitute in its stead a pecuniary one—or at least make something be paid as the price of admittance into paradise.

Perhaps I shall be asked, since money is so much prized—if those who have it are so much honoured—and those who have it not are so slighted and despised, why not at once establish a pecuniary qualification for the educator, and the thing aimed at will be accomplished—the problem will be solved; provided an academic education be combined with it, in favour of which the prejudices of Englishmen so strongly run. If these were all the qualifications needed for the educator—if the possession of both these qualities would place him on the pedestal of professional dignity and honour—if they would elevate him to the same importance—to the same

rank and station which is enjoyed by the other learned professions—our task, admitted, would be done. The problem would be solved. If even alone, without any other concurrent circumstances, they would raise him in the scale of society, something would be done towards attaining our end. However much respect the union of these two qualifications might entitle a man to receive from the world; if I know any thing of its humour, and the mode in which it estimates individual character, when these come to be associated with the educator, such as he now is, so far from raising him—so far from exalting him in public estimation, he would be lowered in precisely the same ratio which the office of the educator bears to that of the gentleman in the public mind. No sir, the problem is yet unsolved. There is as yet merely the simple enunciation with the Q. E. D. appended. Where is the man, possessed of an independency of fortune, who would take upon himself an office the most irksome, the most laborious, the most trying to the health, to the constitution, and to the temper of any other. Such a person is indeed a *rara avis*! Here and there are to be found men who without the necessity to labor, or because they are encumbered with large families and have merely a life interest in what they possess, are willing to undertake the office; but they are so few in number—they are so rarely to be met with, that the great mass of our youth would be uneducated if left to persons thus qualified—were the blending of these qualifications the best or the only means of raising the office of the educator to the rank of a profession.

We shall now consider the second cause of honouring the clergy ; whatever doubt, if any, exists as to the fact of money giving increased honour to men in any rank or station in society, as it is well known to give political influence and power, no one will dispute the advantages of an University education, or its power to confer honour and distinction. See how much more highly honoured are those who have taken degrees in Oxford or Cambridge belonging to the legal or medical profession, than those who have never been within the walls of an University, or received their diploma from Scotland. Nothing but an increased reputation and skill in either will conquer men's repugnance to place them in the same scale of honour in which the others are held ; even those of the same clique though infinitely behind their learned brothers in professional ability, and compelled in consequence to give them the *pas de precedence* at the bar, cannot conceal their secret aversion to them, and in the littleness of their minds, draw around themselves in society a sort of cordon honoraire on which is inscribed—*noli me tangere*.

It is the same with the profession of medicine, and the history of the College of Physicians will tell how slowly they have recognized merit, and with what reluctance they have admitted of their body, the most eminent practitioners in medicine, who had not an University passport ; and those even who without such a passport, were able nevertheless to produce such an one as the rules of the College prescribed. The man who has been educated at Oxford or Cambridge may be called to the bar at the end of three years. He

who has never been to college must serve five years apprenticeship to the Law, before he can be admitted of the honourable society of any of the Inns of Court ; from which practise one of two facts is elicited—either that the mantle of the University sharpens the legal acuteness of the embryo lawyer, giving him, as the learned Mr. Hargrave would say, an almost intuitive knowledge of law, (for he can study none there, if he applies himself to those of the University, which will be of much if of any use to him in his profession) or, that his deficiency in law is compensated by the honour accruing to him and derived from the place where he has studied it—a mere compliment paid to the University.

We will say no more upon this second cause why the clergy are honoured; and less about the first, which is due to and inseparable from their sacred functions and character; but pass on to the two other professions, from the history and practice of which more light I conceive may be thrown upon the subject.

First; let us take the honourable and learned profession of the Law, and canvass the modes by which they have attained to such eminence and distinction, with what guards they have surrounded themselves, and how their honour is entrenched and fortified against the intrusion of vulgar tread. Although the Archbishop of Canterbury according to the arrangements of the Heralds' office takes precedence of the Lord Chancellor, I doubt if in reality the church be the more honourable profession of the two. Certainly, it has not in it, so many sons of

Gentlemen ; and after all, it is wealth which with us, who account poverty infamous, gives the clearest and least disputed title to respectability. No man can be called to the bar, who has not some trifling independency. The case is otherwise with the church. Men of no fortune at all—the sons of very poor persons find admittance into it, and it is mainly upheld in public esteem by the sacred nature of the office of its ministers, and the virtue of some of them.

In the time of Sir John Fortescue we are told, that a Law Student could not be maintained for a less sum than 28£. per annum, (which as wheat was at the time he wrote worth no more than 6s. 8d. the quarter, was equivalent in modern money to eight times that sum, the price of wheat being now more than that sum per bushel) and, if he had a servant, as most had, the expense was of course greater. For that reason, it was, he observes, the students were sons of persons of quality, those of an inferior rank not being able to maintain and educate their children in this way. As to the Merchants they seldom cared to lessen their stock in trade by being at such large yearly expences, so that there was scarcely to be found throughout the kingdom, an eminent lawyer, who was not a gentleman by birth and fortune ; consequently they have a greater regard for their character and honour, than those who are bred in another way. He further observes that “ the Knights, Barons, and greatest nobility in the kingdom often placed their children in the Inns of Court, not so much to make the Laws their study, much less to live by their profession (having large patrimonies of their own)

but to form their manners, and preserve them from the contagion of vice." The secret is here let out. Money is after all the hinge upon which the honour of the profession turns. They were sons of Gentlemen who could bear the expense of educating liberally their children. Merchants in those days appear to have been more chary of their wealth. They had indeed less to spare. Things are now altered. Merchants now-a-days eclipse the loftiest nobles, and live in a style of magnificence, which few of the nobility can surpass. Men of almost every gradation of life, from the Merchant to the Barber, (an ex Lord Chancellor of Ireland as I have been told, the son of one—no disparagement whatever to him, on the contrary it speaks to his praise,—that he has been able from so humble a condition to raise himself by his merit) send their sons to the bar.—Birth and fortune being now no longer a barrier, the present Lord Abinger in order to keep up its respectability, has proposed to strengthen the fortifications behind which its honour is protected ; and since on account of birth men cannot be excluded,—since the bar can no longer consist of the sons of the nobility and gentry—he has proposed to make the money qualification higher ; or which is the same thing, to increase the expence attendant upon a barrister's education. Various other means are resorted to in order to keep up the dignity and respectability of the Bar, some of which it may not be amiss to mention, bearing as they do upon the subject we are about to discuss.

When going the circuit they must use no vulgar conveyance, (this it must be observed is but a circuit

regulation, and therefore partial in its operation) but travel as gentlemen, or be sent to Coventry. They may make the circuit if they please on foot, it not being beneath a gentlemen to walk—but no coach or mail conveyance, or any other public vehicle whatsoever, must be honoured with their presence. “Come not between the wind and my gentility,” is their maxim on the circuit. They must either dine in their own rooms, privately—or, if publicly, with the other barristers. They must accept of no invitation from those of their own profession without the bar, and it is contrary to etiquette to be seen speaking to or noticing them in court, though their own brothers, except as clients. There is another practise which goes far towards increasing their reputation for honour and integrity, and divesting the profession of a mercenary and mercantile character, and that is the mode in which their pecuniary transactions with their clients are conducted. No bill is made out—no receipt for payment given—no money passes from the hands of the one to the other. There is no fingering of the cash.—The touch would be pollution. All this is managed through the medium of their clerks, so that it may appear when they are advocating the rights of the injured, they are instigated merely by a sense of justice and the love of upholding the truth. So essential has it been deemed towards the maintenance of their honor—to keep up their ancient standing in society,—to guard the sanctuary of their honour from the pollution of vulgar tread, and their professional character from the suspicion of even a mercenary taint, to fence it with these various outworks as guardians of both.

Those who would be called to the bar and are not *ex cathedra*, must pass through a wicket which shuts close enough to prevent the profession receiving any *tache* from improper admissions. The four Inns of Court require him to be proposed by one of their body, a precaution which has generally been found sufficient. Within these and other forms varying in different circuits, the bar has so strongly intrenched its dignity, that the unmonied public will vainly attempt to take by storm the fortress of its honour. Whether Gentlemen by birth or not, they must possess money, and however inconvenient and reprehensible some of their regulations may be—however injurious they may ultimately prove to the country, there can be no doubt but they have hit the secret of manufacturing honor for themselves ; of maintaining their ancient dignity and importance, which, one would suppose Lord Abinger thought endangered by the recent regulation of which he was the adviser and chief promoter. Barristers are an exclusive set, and they who would join their honourable fraternity, must be content to pay a high price for the privilege of admittance. They occupy in the court the box seats—they are within the bar—while the country solicitor finds his proper place in the pit, and were he to attempt to climb over—to violate the sanctuary of their honour,—his temerity would be repulsed and his presumption punished by being instantly expelled *sans ceremonie*, and sent back into his proper place.

The cordon honoraire with which the bar was originally guarded, was, as we have seen, composed of birth and fortune. It is now formed of money.

For though many of ancient birth and good families in favour of which the tide of human prejudice still strongly sets, enter the profession, so many who are the sons of merchants, manufacturers, and tradesmen of all grades who have acquired a competence enter it, that birth can hardly now be considered as one of the barriers behind which its respectability is shielded. The various rules and regulations to heighten their respectability prescribed in their different circuits, may be considered as so many centinels or guards of the garrison or sanctuary of their honour to protect it from violation. How effectually they have answered the end, the present flourishing condition of the bar, and the high respectability in which its members are held, sufficiently demonstrate.

Let us next consider how and by what means. Physicians have raised themselves to that high station and character which they hold at present in society. Formerly it is well known that the art of medicine was confined to men of very low station in life, and the pole of the barber, emblematic of his ancient art, can hardly fail to remind one by the power of association of the original blending of the two professions. Some still cling with fondness, and cherish in their recollections the memory of their former dignity and office when they combined the art of surgery with the now almost degraded function of hair-cutting.

Before the time of Julius Cæsar, the Physicians in Rome, we read, were either freedmen or slaves. At the present day, Physicians hold a rank in society next to that of Barristers. Without their birth—with no more patrimony than what may have

been expended in their education, they maintain a respectability, the origin of which it may be curious to trace, considering the very low grade from which they sprang—the very low estimation in which the profession was formerly held.

Two causes have been assigned for their elevation to their present rank and station in society, to which I shall add a third : The first is, their application to the study of the ancient Greek and Latin authors, in order to obtain a knowledge of their mode of practising the art of medicine. The increase of knowledge they thereby acquired, contributed to an improved practise of their art, and consequently raised them in the esteem of the public. Secondly : their education at the University, which could not be effected without considerable expense. Last, but not least ; their incorporation into a college, whereby they acquired certain rights and privileges which raised them as much above all others of the same profession as those called to the bar are higher than practising attorneys. By the operation of this latter cause, it is that the various guilds of merchants, tradesmen, and operatives of London have raised themselves above those of their own craft, so as to make it an object of ambition to become a member of them—and even those totally unconnected with trade are not ashamed of joining the companies—but are proud of, and sometimes solicitous of the honour. What however has tended more than any thing beside to raise the profession of medicine in public estimation, is the complete separation of the apothecaries' art from the avocations of the village barber, and that of the vender of drugs.

It may be doubted whether the union ever extended farther than the two simple operations in surgery, of tooth drawing and bleeding, still while the village barber practised these arts, it cast a reflection upon the whole profession. The vending of drugs continued until a very recent date to be united with the apothecaries' art. This is now almost, if not entirely discontinued throughout the kingdom. The dispensing of medicines even in large places is gradually dying away—and will perhaps soon be dispensed with altogether to give increased respectability to the profession. The name of apothecary is now extinct, and that of surgeon substituted in its stead. The more respectable practitioners in surgery, by imitating the practise of the Physicians, and receiving fees for their professional attendance, have acquired for themselves a respectability and a consideration, which has placed them nearly upon the same level of distinction. So anxious is the human mind to accommodate itself to the prejudices, however misfounded, of the world—which all run on the side of birth and fortune, and which from the long estimation in which the profession of arms and chivalry was held, attached dishonour and almost degradation to the more useful but less splendid arts of peace—the trade of the merchant, the artisan or the manufacturer; because, forsooth, they were mercenary—because men followed them for motives of gain. Hence it was thought derogatory to the profession to be in any wise associated with the practise of a dealer and chapman.

The practise of the college of Physicians which assimilates itself to that above described of the four

Inns of Court, after the model of which all the great and respectable club-houses in town are founded, heightens still further its character for respectability. No one can be admitted a fellow of the College, who is not proposed by a member and balloted for, and to shew the importance which the College attaches to an education at Oxford or Cambridge no impediment is thrown in the way to the admittance of graduates from either of these seminaries of sound learning and religious education ; their learning and respectability being presumed. They are even flattered by such soliciting the honour. While those with qualifications other than ex-cathedra, find admittance difficult in either of the two professions of Law or Medicine. The wickets formerly placed to guard their respectability from invasion and tache, if they now subsist are of little use ; for the expense of a college education is such, that few but the sons of men of fortune, or who are comparatively wealthy can qualify for Physicians at either of the Universities. The expense even of a village apothecaries' education has become such, that that alone is fast becoming a guarantee for the respectability of all who enter the profession. The name of apothecary, so intimately associated with our ideas of a vender of drugs, is fast wearing away, and it is now tantamount to an insult to style them by other appellations than those by which they choose to be designated. In vain will you search for the name of an apothecary on the plates of London doors. Surgeon is now the universal substitute. So much importance is attached to the names of things, and so little do men like to

be reminded by a name of the obscurity of their origin—that we find it every day exemplified in all stations of society, from the first of the nobility to the most ignoble of tradesmen. While a Brougham must add Vaux to his title, as if the addition made it worth any more, and a Lansdowne can see more grace or euphony in the name of Fitzmaurice than of Petty—of Kerry than of Shelborne,—is it to be wondered at, that the people, who are close imitators of the great, should take a leaf out of their books, and follow their examples,—that in the names of professions and trades we should find changes daily taking place, either to gratify their own personal vanity or that of the public,—that the music and dancing master should each assume the title of Professor of his respective art. Who knows but the barber envious of the distinction which his ancient partner in function and office has acquired will make some effort to resume his ancient standing in society. A barber he is no longer, though he shaves.—He is a perfumer and hair-dresser, and perhaps we shall eventually see him assuming the high and lofty title of Crinical Professor of Anatomy.

Of the other two professions deemed honourable among us, the Army and the Navy, much need not be said, no more indeed than what will bear analogy to the subject under discussion, which, however it may appear to have been lost sight of in the preceeding dissertations has not been forgotten.

The profession of arms still continues honourable first, because none but the sons of gentlemen or men of fortune can bear the expense ; secondly, because

it is thought disreputable in them so long as they belong to that profession to engage in any trade, or do any thing which is thought unbecoming a gentleman. Hence they have adopted a code of honour, the propriety of which it is not our business at present to discuss. It may however serve by the way as a hint, and help us to offer a suggestion how the office and dignity of the educator may be promoted. For so strict is that code, that he who violates it, and persists in doing so,—or who is guilty of any breach of etiquette at the mess table, for which he refuses an apology—is sure to be exiled to Coventry by the silent contempt of his brother officers,—a situation so galling to offended pride, as either to humble it into an apology, or lead to an exchange into another regiment. In contrasting the civil with the military engineer, we see how favourable the contrast is to the latter—what an advantage he possesses over the other, as to the honour and degree of estimation in which he is held by society. In point of talent, the civil, may far exceed the military engineer,—the nature of their employment is pretty much the same—but the one has a place in society, and the other has to establish one for himself. The rank and dress of an officer is, without any further qualification an introduction into the best society which the neighbourhood affords, while the other wants a herald to sound his name; and yet in independence one far outstrips the other. The one earns his thousands, the other only his hundreds per annum. The one makes a charge to the company, or the individual who employs him; the other is the mere stipendiary of the government.

And yet in the scale of honour how much more heavily does one weigh than the other! The one has rank and standing in society; the other has none. The one is placed on the pedestal of honour, surrounded with sentinels to guard its base from the pollution of vulgar approach; the other has it yet to climb.

The foregoing remarks have been made with a view to pave the way, and smooth the difficulties in the path of future investigation. How far they have done so—how far they have thrown any light upon the subject, the sequel must demonstrate. This much at least they prove—that birth and fortune are the essential ingredients in the cauldron of honour, and that if any thing base be poured into it,—bubbles will arise on the surface, and leave a scum which must be carefully skimmed off, to prevent the tainting of the whole—that where birth is wanting, fortune or rare abilities only, as in the law, can supply its place—that professions by incorporating themselves into societies, and forming an exclusive caste, fortified by privileges denied to others of their clique, heighten their importance and consideration, and inspire others with an ambition to become members of their body—to aspire after that distinction and eminence which they have thereby acquired—that professional dignity is lowered by the imputation of a mercenary taint, or the remotest affinity with the practise and habits of trade—and lastly, that a name carries with it great importance, even though no change in the occupation accompanies it. We shall keep these observations in view, in conducting the enquiry into the means whereby

the profession of the educator may be raised in public estimation.

**CONSIDERATION OF THE CAUSES WHICH LOWER THE
CHARACTER OF THE EDUCATOR IN PUBLIC
ESTIMATION :—**

In conducting the enquiry into the causes which mainly tend to lower the dignity of the educator below that level, at which, considering the vast importance and the high influence which his office naturally exerts upon the rising generation, it may perhaps have struck others as it has done the writer, that two circumstances more particularly have conspired to produce the effect.

First, its association with gain, which converts the profession of the educator into a dealer of books, pens, inks, and all the materiel of education,—in other words into a bookseller. The educator who receives boarders into his house, differs in but a very trifling degree from a boarding house, or hotel keeper. It is the same thing, “*mutato nomine.*” All the difference is in the mode of doing the thing, the one making out his bill daily, the other half-yearly, or quarterly, as the case may be. Hence the educator is converted into a tradesman, and as our prejudices against those engaged in mercantile pursuits, though abated, are not yet altogether abandoned, we connect the two in the associations of the mind, greatly to the disparagement of the profession of the educator.

Secondly, the practise of administering the cane or the rod, tends very much to lower him in the eyes of his pupils and in the estimation of the public—brings him into collision with the friends

of the pupil if he has made too free use of his authority, and he is perhaps compelled to apologise for his behaviour, by being made sensible of his dependence upon them in some measure for his support. His independence once compromised, it is difficult for him to regain it. The practise of flogging so prevalent formerly, and for the love of which some were so famed, that the rod and the schoolmaster became almost convertible terms, has unquestionably much diminished of late ; but so long as the educator's profession is connected with the flogging master—so long as the birch or rod is used in our schools—so long will his office be degraded in the eyes of the public, and it will be impossible to give that elevated tone and character to the profession which it is desirable it should attain. The practise is bad in itself and should be discontinued. It answers no end that I am aware of, beyond gratifying the educator's resentment, or his vanity in demonstrating thereby, that he is dressed with a little brief authority. The rod never sharpened dullness that I have heard, but it has frequently to my knowledge made dullness duller, and spoiled the generous nature of many a school-boy, by inducing habits of sulkiness and obstinacy. All boys are not equally quick, and why if one boy does not say his lesson so well as another, should he be punished for a fault of his nature ? Is it reasonable to expect that with inferior abilities, he should equal his superior ? He has but the same time allotted him to do his task, and his memory by the supposition not being so good, in order to compensate his deficiencies he must labor more—abridge

his time of play, which goes much, very much against the grain with the school-boy. Dullness should receive encouragement instead of punishment at the hands of the educator, or the boy will grow into such dislike of him, that he will extend the dislike to all of his tasks, and thus the very evil be produced, which the punishment was designed to correct. But if flogging be bad of itself—if the consequences resulting from it are rather evil than good, it is still worse to be inflicted by the educator. In what ill odour now-a-days are all those who have a reputation for liking the rod, with the public as well as with the pupils. In the large schools where there are several educators, and the office of punishing is delegated to one, how does his character suffer by comparison with the rest.—Is it not thought an odious office? What in the army or navy would be thought of the officer who used the cat-o'-nine-tails himself! Aye, if he ever uplifted his hand to strike one of his men, would not his conduct be deemed dishonourable? Can any master without reprehension strike his servant? And where would be our reverence for the judge, if he were the executioner also.—If he in person performed the office of Jack Ketch deemed infamous even in those who undertake it, and who are consequently forced to disguise their persons? Nothing, I humbly conceive, sinks the educator so low in public estimation, as his exercise of a function which, however necessary some may deem it to maintain the discipline of the school, I am prepared to shew, and trust I shall eventually demonstrate from experiment, may be altogether dispensed with.

A third cause which has tended considerably to bring the profession of the educator into disrepute, arises out of the custom which sprung up some time after the revival of literature, of endowing schools, and providing for the payment of the educator out of funds bequeathed to certain trustees or corporators, in whom the power of choosing the educator is vested. Two evils flow out of this custom.—First, the educator by receiving his appointment from the governors, who pay him his salary half-yearly, is perpetually reminded of his dependence upon them for his support, instead of being dependent upon his pupils, from whom to maintain his character for independence, he ought to receive it. He is made to feel and sensibly at times, his dependence upon them; either by their claiming a right to interfere with the internal management of the school, which, if resisted by him, is sure to be attended with unpleasant results,—or if upon his election, the votes should nearly be divided the friends of the disappointed candidate may seek means of annoying him. Nor will they be long without a pretext. Their sons or connections who attend the school, acquainted with the private sentiments of their fathers and friends, will soon bring charges of favoritism against the educator. They will tell their friends that they are harshly dealt with,—while the sons of those who supported him have even their offences overlooked, or but slightly visited with punishment. These stories will readily gain credence in minds already prejudiced,—a party out of the body will be formed against him, and he will be summoned to answer for his conduct before a

tribunal, at whose hands, if his friends keep aloof, or do not muster in sufficient strength, he must expect no mercy, however innocent and unoffending. Can a situation more degrading to the educator be conceived? To be summoned to answer for his conduct before, may be, a set of low, ignorant, and conceited tradesmen—full of prejudice and passion—without any gentility about them, or notions of gentlemen,—met together not for the purpose of listening to argument and reason—not to hear the vindication of truth and innocence, but for the sole purpose of conviction—of humiliating the educator, and displaying the triumph of their authority and jurisdiction over him. This picture is not drawn from the imagination,—but the description of a scene which has been over and over again enacted. So long as the profession of the educator shall be subject to such humiliation, it is impossible it should ever rise high in public estimation.

Another injurious effect of these endowments has been, that while all other trades and professions have added to their reputation and respectability, the profession of the educator has rather receded than advanced in public estimation. The natural effect of endowments is to destroy the vigour and energy of the mind—to prevent any improvement taking place in the method of instruction, and consequently to continue a system which would long ago have exploded, had the educator instead of receiving a fixed remuneration for his services from the funds of the school, been thrown upon his resources, and been dependent on the fees and gratuities of his pupils.

Having no motives for self-exertion, he inspires no life or activity in his scholars. His life is one unvaried routine of business—the same track is pursued without deviation in one tittle from the course—a sort of torpor or lethargy creeps over the master, which infuses itself into all the scholars, more or less benumbing their faculties—and as from want of excitement the educator's mental faculties decay, he sinks into insignificance—perhaps into contempt. If these endowments have worked so bad for the public—if it be true that they have tended to lower the profession of the educator—if their natural tendency is to act as a bonus or bribe to the neglect of duty, instead of proving a spur to industry, vigilance, and activity, engendering improvements in the system of teaching—then, if these facts be admitted—one of two things ought to take place—either the endowments should be given up, or some fresh life and vigour should be infused into them, so that they may better answer the purposes for which they were originally bequeathed. The master of an endowed school, having no rivalry to fear, has no interest whatever in conciliating the affection of his pupils, nor is there any motive of ambition held out to him to raise the reputation of his school, where he is altogether independent of the support of his scholars. Hence, he endeavours to make his profession one of as much ease and emolument as possible—and the interest of the free scholars, and that consequently of the school, is sacrificed to his attention to his private interests. Hence a new train of evils. Jealousy and complaints of neglect on the

part of the free scholars bring the educator again into unpleasant collision with the governors. These are evils inseparable from endowments, I believe, so long as the present system of appointment shall continue,—so long as the educator is allowed to keep a boarding house, and receive at the same time a fixed stipend for life, whether he has any or no scholars to educate on the foundation. It is notorious that the latter case of late years has frequently occurred.

In the opinion here expressed of the endowments I am not singular. Adam Smith has very copiously discussed the subject. He asks “have these public endowments contributed in general, to promote the end of their institution? Have they contributed to encourage the diligence and improve the abilities of the teacher? Have they directed the course of education towards objects more useful, both to the individual and to the public, than those to which it would naturally have gone of its own accord? It should not seem very difficult to give at least a probable answer to each of these questions.” What he states of public endowments, equally applies to private endowments, if not with more force. He then goes on to lay down this rule, in the truth and correctness of which, it is impossible we should not acquiesce. “In every profession the exertion of the greater part of those who exercise it is always in proportion to the necessity they are under of making that exertion. This necessity is greatest with those to whom the emoluments of their profession are the only source from which they expect their fortune, or even their

ordinary revenue and subsistence. In order to acquire this fortune, or even to get this subsistence, they must in the course of a year, execute a certain quantity of work of a known value; and where the competition is free, the rivalship of competitors, who are all endeavouring to jostle one another out of employment, obliges every man to endeavor to execute his work with a certain degree of exactness. The greatness of the objects which are to be required by success in some particular professions may, no doubt, sometimes animate the exertions of a few men of extraordinary spirit and ambition. Great objects, however, are evidently not necessary in order to occasion the greatest exertion. Rivalship and emulation render excellency even in mean professions an object of ambition, and frequently occasion the very greatest exertions. Great objects on the contrary, alone and unsupported by the necessity of application have seldom been sufficient to occasion considerable exertion. In England, success in the profession of the law, leads to some very great objects of ambition, and yet how few men born to easy fortunes, have ever in this country been eminent in that profession!" This last remark is not so applicable now, as at the time Adam Smith indited it.

The endowments of Schools and Colleges he further observes, "have necessarily diminished more or less the necessity of application in the teachers. Their subsistence so far as it arises from their salaries, is evidently derived from a fund, altogether independent of their success and reputation in their particular professions. In some Universities, the salary makes

but a part, and frequently but a small part of the emoluments of the teacher, of which the greater part arrives from the fees or honoraries of his pupils. The necessity of application though always more or less diminished is not in this case entirely taken away. Reputation in his profession is still of some importance to him, and he still has some dependency upon the gratitude, affection, and favourable report of those who have attended upon his instructions; and their favourable sentiments he is likely to gain, in no way well so as by deserving them, that is, by the abilities and diligence with which he discharges every part of his duty." Speaking in a subsequent page of the injurious effect, which the pursuit of the same unvaried system of education produces upon the educator,—of the ill effects which flow from the absence of the necessity on his part to use any exertion—to apply himself to the invention of some better mode of instructing youth—of adopting some more scientific plan of teaching, he observes, "that from having no occasion to exert his understanding, or to exercise his invention in finding out expedients, for removing difficulties which never occur, he loses the habit of such exertion, and generally becomes as stupid and ignorant as it is possible for a human creature to become. The torpor of his mind renders him not only incapable of relishing or bearing a part in any rational conversation, but of conceiving any generous, noble, or tender sentiment, and consequently of forming any just judgement concerning many of even the ordinary duties of private life. Of the great and extensive interests of his country he is altogether incapable

of judging. The uniformity of his stationary life naturally corrupts the courage of his mind—corrupts also the activity of his body, and renders him incapable of exerting his strength with vigor and perseverance in any other employment than that to which he has been bred.”

Those who have lived much in the company of the educator, know how much justice and truth there are in these observations—how truly applicable they are to the character of the educator. And if it be true that endowed schools, coupled with the system of education pursued in them, are attended with injurious effects upon the mental vigour and constitutional temperament of the educator,—if the mind is thereby vitiated, and the body diseased,—can they fail to be productive of another consequence, viz. of degrading the profession of the educator in public estimation. Without mental activity or corporeal energy, it is impossible he should ever give utterance to noble, free and generous sentiments—that he should even be able to establish for himself an independence of character, or raise himself from the level of degradation to which the circumstances of his situation have reduced him. What, I ask, would have been the character of the bar, if barristers had been paid by government such a salary for attending the circuits of the judges and the courts of Westminster as would have made them for life easy in circumstances. If further a judge’s seat had been only attainable by priority of standing at the bar, and not by merit,—and thereby all motives for exertion whatever could supply a stimulant be wanting,—where would have

been the eloquence of the bar, or its character for independence? They would have sunk into the degraded condition of all other paid functionaries. The art and skill in pleading would be lost,—there would be no inducement for detecting the sophistries of rival statements, or for examining with lynx-eyed acuteness their briefs, to detect some informality in the counts,—nor would they exhibit any shrewdness in examining witnesses to sustain, or in cross-examining to repel charges. The proceedings of courts of law, would be as vapid and uninteresting, as it is well conceivable. It would seem as if all had been before agreed upon between the contending counsel, and the only interruption to the blissful monotony of the court, would be the shrill voice of the crier, or the yawns of the bench or bar. Perhaps it will be said, that those who are employed as counsel for the crown, do not less interest and exert themselves to obtain a verdict,—that the crown prosecutions by the attorney or solicitor-general are as ably conducted by these learned gentlemen, as their learned brothers opposed to them conduct the defence. Admitted that this is frequently the case, but then it should be remembered that these learned gentlemen have not gained the goal of their ambition—that there is a higher prize yet for them to contend for—and if they do not exert themselves and use all the dexterity and skill in pleading of which they are masters, as much as if their reputation depended on the issue—if they were once to allow themselves to sink into the sweet slumbers of official ease—imagining themselves already adorned with the ermine, they would soon be outstripped by

others,—they would soon lose the reputation they had with so much patience and plodding industry acquired at the bar,—and farewell to all ambitious hopes of increasing their fortunes by their professional skill and exertions. The government would of necessity be forced to supersede their appointment, and if placed on the bench of justice, they would tarnish the fame of their early days, by an inactive and indolent termination of life. It may perhaps, be questioned, whether these official personages, who are always partizans of the government of the day—do to the utmost exert themselves in the ordinary prosecutions of the crown—except those of a political nature in the result of which they have a concurrent interest with the government,—at least, it may be doubted whether they exert themselves so much as their learned opponents—since their reputation at the bar is more firmly established, and they can less be injured by losing a verdict, than those opposed to them. Be this as it may—if the bar were composed of gentlemen paid by the government, and holding their situations for life—of those whose fortunes were made, instead of consisting as it does of gentlemen with high notions of honour and professional importance,—jealous of any breach of professional decorum, as a soldier is of his honor,—the bar forsaken of all vigour and enterprise because the motive for exertion had been done away with, would, with the loss of the ability, and skill, and the eloquence which now enoble it, sink into the lifeless indolence of the bench—suits would quickly forsake the court—for none would entrust a cause to such unskilful pleaders, and

confidence being withdrawn from our courts of justice—justice itself would stagnate. Upon this subject there can be hardly two opinions.

Again—suppose that Physicians and all who practise medicine or surgery had been paid by the state a fixed salary for life, for preserving the health of the people; would that profession have ever reached its present high and honorable distinction? The presumption strongly runs to the contrary. All motive for self-exertion ceasing—no rivalry existing—there could be no emulation—no ambition to excel. Many would perish through the ignorance of the practitioner—and more, it is to be feared from his neglect—unless government exercised a most vigilant control. From want of this control in a great measure, the endowed schools have fallen into such disrepute, that people prefer sending their children to be educated where they must pay something, to sending them to the free grammar school, where they would have nothing to pay beyond a few items for books, &c. To the public it would be undoubted gain, if the state paid all Barristers for attending the circuits, and the courts of Westminster—and if they further paid the physician, the surgeon, and the apothecary for attending to the general health of the people, and performing every necessary surgical operation,—if, I say, the state paid all fees of counsel after a scale of its own, and all Physicians' fees, and Surgeons' and apothecaries' charges, or rather I should say, (for that was the position I intended to take—to pay them by a fixed scale proportioned to their number of clients or patients would alter the case—

a stimulus to exertion would be supplied, and merit in that case would attain its level—the most talented in either professions would receive the most fees) a fixed yearly salary for life, much would be saved in fees to counsels and physicians and bills to apothecaries, for there would be no more in either profession than were absolutely required, and the rich earnings of eminent professional men, would be reduced to a comparatively scanty allowance, while such of the humble practitioners as were retained might have theirs somewhat augmented. What however would be gained in economy by the public, would be lost to them in the way in which their business would be conducted in the courts, or their complaints when sick attended to. They must be content to entrust their causes to barristers who under a different system would be briefless, and their cases to physicians, who, but for the good luck of an appointment to kill or cure all within a certain district, would be without patients.

Indeed, if we wanted any stronger proof of the bad effect of endowments, we have only to refer to the wealthiest endowed profession in the world. The clergy, though upheld to public estimation by their union with the state—their wealth—their University education--the polish of their manners--the investiture of civil dignities, and the sacred character of their functions,—though their title to professional distinction is based upon the above privileges, some of which they exclusively enjoy—and others are only shared with them by the nobility and gentry of the realm, yet let any one compare their discourses from

the pulpit, with those which are delivered from the pulpits of dissenters, where the voluntary system of paying preachers is adopted. The language in the one case may be as good as the other,—but the one is written, the other is extemporaneously delivered,—the one may or may not be his own composition ; the other must rely upon his own resources—the one is cold, lifeless, and formal ; the other is all fire, life, and animation—the one wants an animus, and announces rather the speculations and thoughts of the closet ; the other speaks from the heart. The one hardly makes an effort to try and convince the minds of his hearers ; the other speaks to their hearts and to their understanding ; convincing the one and sensibly wooing the other. A clergymen in fact of the church of England, unless inspired with a sense of duty, or fired with the ambition to become a popular preacher, usually performs his duties both as a reader and preacher in a very slovenly manner. He is influenced by the common principles of our nature to make every thing as easy as possible to ourselves unless it appears that there is a probability of our gaining something by bestirring ourselves. The case of the educator is precisely the same—he is at no pains to perform his duties in the best possible way—to improve upon his system of education—he seeks no reputation because he wants none, and only bestirs himself so far as his private interests are concerned in taking boarders. And here be it observed that he is not so much intent upon improving his system of education and adding to his professional respectability, as he is anxious to increase the number of

his boarders by attention to their personal wants and comforts.

The fourth and last source of degradation to the profession of the educator, is the unfitness for the office—the total disqualification of numbers who undertake the task. With these education is a subordinate thought. The only problem they attempt to solve, or are capable of solving, is, how to maintain at the cheapest cost a given number of boys—growing boys—so that they may not by confinement and too scanty a diet fall into consumption, or return to their friends (as once happened to the writer of this essay, who had the ill-luck of being a year at one of them,) with pale countenances, lean looks, hollow or lantern jaws. For these men who thus delude the public no punishment is too severe, nor can they sufficiently be put upon their guard against them—they cannot be too often told that education is a mere ruse ; the thing last thought of or intended, that it is a mere device to juggle money out of their pockets. One of these imposters—one of these professors of education, and that is the best name such men can assume, professed to teach the writer of this essay Algebra. The first four rules were gone through without experiencing much difficulty, but when equations were reached, I mean the affected quadratic a dead pause ensued. It was plain the master could go no further, for three days did he puzzle himself over one equation till at length the pupil compassionating his ignorance and distress paid his charge for attendance and civilly dismissed him. Instances similar to this there must be many, and while all persons are without qualification

and without any test of fitness permitted to exercise the profession of the educator—when men of broken fortune resort to it as a livelihood, and numbers besides who look to a maintenance not from the fees arising out of education, but relying on their adroitness to make a bargain with the butcher, the baker, or the grocer—so long, I say, as men without character, learning or parts are permitted to exercise functions which should be exclusively restricted to those who possess them—so long will it cast a slur upon the profession of the educator—so long will his office be disparaged in public estimation.

The four causes reflecting upon the profession of the educator (that there may be others I will not deny, though these are what appear to me chiefly to affect his character) are as I conceive first.—The practice of taking private boarders in the house of the educator, whereby education is assimilated to a trade—a profit being made out of the board and lodging of the pupils, and also out of the materiel of education, and the profession of the educator pro tanto, likened to the keeper of a boarding house in one of our fashionable watering places.

Secondly—The use of the rod or cane in schools whereby the educator is converted into a flogging master—into the exercise of function of an odious nature, and degrading character.

Thirdly—The tendency of endowments to impair the vigor of the understanding by taking away all motive for exertion, and to destroy the independency of thought and action; the obstructions to which they offer to any improvement in the system of

education, whereby methods which would have long since been exploded, have been persisted in; not less to the detriment of the public, than to the professional character of the educator.

Fourthly and lastly—The want of a test whereby the fitness of the person for the office of the educator may be determined.

Objection.—To the first mentioned cause reflecting upon the profession of the educator, it will perhaps be objected, that if it be a true one, then those educators who do not come under the censure—who instruct but do not make a gain by selling provisions, by charging for board and lodgings, as hotel-keepers, should be more honored than those who to the profession of the educator unite the business of the latter—carrying on a trade, and that oftentimes a very gainful one in provisions, who keep an eating-house, charging half yearly or quarterly for the meals in the gross instead of making a charge for every separate item, (though by-the-bye there is not a great deal given in,) in other words that the junior masters in our public schools who are not permitted to take pupils in their houses, and charge for their board and lodging, ought upon this principle to be more honored and respected than the head one—the senior or principal master.

To this I reply, that the shadow cast upon the flower throws into the gloom the stem also. That if to borrow a simile from the divine writings, one of the members suffer, all must more or less share in the sufferings—and if this be true of any one member of the body, a fortiori if the head or any principal

member be affected, all the other limbs must suffer proportionately more—that if a general gain a victory all the other officers and soldiers share in the triumph, and laurels which they have helped to wreath around his brow even those whose want of skill and cowardice, would, had it been shared in by all the rest, brought certain defeat—as on the other hand, the most gallant officer and the bravest soldiers must share in the mortification of a defeat, occasioned by the want of skill, or energy, or valour of the general. The junior master is a considerable limb of the educational body, of which the senior is the head.

Having disposed of this objection, and having enumerated what appears to me to be the greatest blemishes on the professional character of the educator—what operate as ballast to keep him down—to prevent his rising to that eminence and station in society, to which the friends of education desire to raise him—having discovered the disease, which taints and effects the whole educational body (if indeed we have been fortunate enough to do so) and carries rottenness to its core—it is time we applied ourselves to discover those remedies, which if they fail to remove the disease altogether—if they should not succeed in effecting a perfect cure may serve at least to abate the virulence of the disorder, and by the help of time and other fortuitous circumstances, so useful an auxiliary to physicians, and to which they are indebted for much of their success—restore to entire sanity the partially recovered patient.

And here we must confess comes the tug of war. To point out evils is comparatively an easy task. We know where the shoe pinches—because we are made sensible by our feelings, but it is not so easy a matter to make the shoe fit easily. Physicians say, that to know a disease is half the cure. It may be so in the hands of a skilful physician—on whose judgement is matured by long experience and observation. But if we have been so fortunate as to discover the malady—we can lay no pretensions to judgement—we have no facts to guide—no experience to confirm our opinions—no observations to settle our judgement. We are conscious of approaching a difficult subject—of entering upon a new and to us a wholly unexplored field of investigation, and though the preceding discussion may to some extent have smoothed the ruggedness of the path—there is still so much more to be done before it can be reduced to the evenness and smoothness of a well macadamized surface, that we almost repent of having undertaken the task—we begin to feel the ground not so firm beneath our steps as we could wish it to be, which makes it appear dubious, very dubious whether we shall be as successful in devising remedies as in pointing out evils.

A certain philosopher said, or it is said for him—place me in a certain position and I will move the world, so say I, give me all I ask and I will solve this problem at once—I will place the profession of the educator next in importance to the three other learned professions, at any rate I will very much raise his professional importance, if all were granted

me, that I might please to ask—the power of a dictator to make what laws I pleased and the wand of a magician to subdue the prejudices of the people—make them perceive that my enactments were wise and proper and that it was their interest not less than their duty to cheerfully comply with them. To be serious the subject is not so easy of accomplishment as at first sight it may appear.—However we have undertaken the task, perhaps presumptuously--certainly with too much precipitation we have advanced into the wood, and not liking to retrace our steps we will endeavour to find our way out of it, by such light as the foregoing observations may have furnished us with—trusting as we proceed to obtain further illumination upon the subject.

The true principle of raising a profession to eminence is to make the rewards in that profession such as to induce men of the first abilities to enter it; who covering it with the shield of their high and splendid endowments raises it to a pitch of elevation, which it would not have reached if the only levers employed to raise it, had been the accidents of birth and fortune. The bar presents the highest objects of ambition to an aspiring mind. In honor and profit there is more to be gained in it than in any other. Hence it has produced men of the greatest abilities, whose talents if not the most useful to society, though more shining and splendid than solid, have gained for them the admiration of posterity—the applause of the age in which they lived, and enobled their descendants. The church has its prizes too,

of magnitude sufficient to tempt the most ambitious minds—prizes not exceeded by those of the law—how comes it then that it has failed to produce men of equal eminence? The answer is obvious, the prizes are distributed after a different mode, the church is a lottery where the prizes are dealt out by the wheel of fortune. There is little necessity for personal exertion to rise in it—the best mode of succeeding is that to which an independent mind would scorn to resort to flatter the pride, the vanity and all the other foibles of the great, to be a thick and thin political partisan—to seek a patron and follow his shadow, become his echo, the mouth-piece of all his opinions carefully concealing one's own if the mind have strength enough to conceive any—is the grand secret of rising in the church. Hence the independence of the clerical character is destroyed, and they who should occupy the first place in the people's regards, have as a professional body so greatly fallen that I doubt whether in public estimation they are not below either of the other two. How commonly do we hear in the mouths of men the expression, that anything will do for a parson—that a babe in intellect (he need not be in innocence) would grace the mitre as well as the most exalted understanding. So injurious are rich endowments to men's professional character—so ill do they work for the public good, and so prejudicial is it to private reputation, to place men in circumstances so easy as to render all active exertion on their part towards a subsistence unnecessary. Had the clergy not been protected by their sacred vestments, they would, I fear, by this time

have fallen into universal contempt. This is prevented from being complete by the personal exertions of those of its members whose humble stipends if curates, or the smallness of whose benefices if incumbents, do not afford them an adequate maintenance. Hence a fresh life and vigor is perpetually infused into the church and enables it just to keep its head above the level of popular odium.

The barrister and the physician have achieved for themselves a respectability ; the former by the eloquence, the skill in pleading, and the extensive knowledge of the laws displayed by its members—the latter by the skill they have acquired in the discovery and mode of treatment of the various diseases incident to the human frame. They have no endowments (with the exception of the bar which has a few, more honorary however than lucrative and the same observation holds with respect to the appointments of physicians) and yet they maintain their respectability, a respectability daily increasing. And how is this effected? Why all who enter into either of these professions are obliged to tread in the steps of their predecessors. They must provide their dinners before they can eat them. They must call into active exertion all the energies of the mind, and they will best succeed in both professions, without the incumbrance of fortune—to adopt the sentiments of a distinguished member of the bar, parts poverty, and perseverance are the weapons with which professional triumph is most likely to be insured. We can see therefore how it is, that they who achieve honor for themselves, should

better know how to maintain and defend it, than those who have it achieved for them.

Bearing in mind the principle we have laid down, we shall proceed to consider how they may be applied to the profession of the educator. Having told him, that the professors of law and medicine, owe their high station to their personal exertions—and that they maintain it by the continuance of those exertions—it might be enough, having exhibited the model, to tell the educator to go and imitate it—to go and do likewise. The advice would perhaps be responded to, did not the endowments of schools in most places present an almost insurmountable obstacle. For how could a man however well qualified to fill the chair of the educator, hope successfully to contend with one who might not be much inferior to him in learning, who occupied a rival chair; upon whose arms he could recline in professional ease, and the business of the school go on, while he was quietly reposing in the arms Morpheus? Supposing he had for a rival the most ignorant and indolent man who ever filled a professional chair, instead of one of some learning and little exertion; and this is giving him the greatest advantage he could have; it is only in large towns that he could gain an honorable independence. The educator's character must be very low indeed, before parents will consent to pay for the education of their children (unless they have the improvement of their minds very much at heart,) when they can have it supplied them gratuitously. In large towns success might crown his efforts—but in small ones it would be hopeless, unless through

the concurrence of fortuitous circumstances, to expect success. These would be, when the discipline of the endowed schools had reached its maximum of laxity—or the mind of the master its minimum of exertion. In these cases there would be a chance of success, and I could point out some instances where it has succeeded.

The impulse recently given to education by the establishment of proprietary schools, would have remedied, one would have thought, the defects so flagrantly manifest in the old endowments. They have unfortunately adopted the worse parts of their system. They have liberally paid the masters—more liberally than under the old system, but then they perpetuate two of the greatest evils attendant upon endowments—they have allowed the master to take pupils, I mean boarders in his house. They have paid him so liberally as to render exertion not indeed superfluous for a long time to come; for as the fund which guarantees the payment of his salary arises from the gratuities of the scholars, it is plain that the amount of those gratuities must always reach a certain level, in order to meet the payment. If they even reach the point first necessary to meet the expenses of the establishment, and the dividend upon the shares, and should ever fall below that point, the fault must either lodge with the master who does not enough exert himself; or with the public who by withdrawing their countenance and support, testify their disapprobation of his method of teaching. But if through the exertions of the master the gratuities should more than pay all demands—and the share-

holders were contented to receive the same fixed interest upon the shares—a reserved fund would be thereby created, which in process of time might amount to such a sum, as to equal the amount of the gratuities. The salary of the masters would then in all probability be paid out of that reserved fund, and the gratuities would then go to increase the shares of the proprietors. I am not a shareholder in any proprietary school, and have never had the inspection of a deed of incorporation ; it is therefore merely a presumption of my own that such would be the case. Now were this to happen, precisely the same results would eventually ensue as ~~has~~ ensued in the case of the old endowed schools. The educator deriving no benefit from his exertions—and having no longer a motive for it, would rest on his oars. The new proprietary schools would step into the shoes of the old endowed ones, and all the bad consequences which have flowed to education and its professors in the one case, be fairly prognosticated in the other. The master, permitted to take boarders would be attentive to his own interests more than to those of the proprietors, when he got nothing by serving them ; and where any two rival schools existed, the only rivalry between the masters would be which could gain the largest number of boarders—which could make the most by a traffic in provisions. How disgraceful it is to the educator—how it lowers him in the estimation of the public, to be the keeper of a boarding house will be best appreciated when it is applied to other professions. It is not uncommon (at least I have known it to happen.) for a lawyer or

a doctor, to fill his house with boarders, in towns where the houses of the masters would not contain them ; but they have been at the lowest ebb of professional reputation and skill ; and the profession thought itself dishonored by their conduct. Hospital surgeons will not take apprentices into their houses. It is thought beneath them—country practitioners find it convenient and therefore continue to receive them ; but country attornies are fast getting out of the practice of boarding or lodging their articted clerks, and whatever reason they may choose to assign ; the true one is, that they begin to think it a lowering of their professional dignity—incompatible with the maintenance of professional importance which they are desirous to uphold. To turn from this digression.

If we have fairly hypothecated respecting the appropriation of the surplus funds of proprietary schools, then these establishments are calculated merely to suspend for a time the evils of the old system. New life and vigor, I doubt not, will be infused into the old stock, but when the contingency takes place which we have supposed, it will cease to receive any fresh blood into its veins—its life's blood will flow in a slow and stagnant stream, and it will again wear all the marks of sterility and decay, until it is aroused from its torpor by some inpourings of life and vigor from a newer source. It would be unjust towards the educator to deprive him of the whole of those funds, which his skill and industry mainly contributed to establish. But we may be wrong in our surmises. The originators of the proprietary schools are men actuated with views the most

honorable. The low and degraded character of many of the old endowed schools, rendered the erection of new ones almost necessary. The office of educator in them had sunk into a mere sinecure, and it was necessary either to remove the lethargy and indolence of its functionaries, or supply their place by new teachers. The former they found impracticable because, in many instances they were grown superannuated—the vigor of their mental and corporeal functions being so much impaired as to be incapable of renovation. The latter could only be effected through the tedious and expensive process of a chancery suit—doubtful in its issue, except as to one thing, viz—its almost ruinous cost—ruinous it has proved in one instance, which has come to my knowledge, to nearly all the governors—and it seldom failed to entail expenses upon the defendants, such as have involved them in difficulties for the remainder of their lives. They wisely determined therefore to build upon a new foundation. It is to be wished that they had not so closely copied their model. The evil is not without remedy, nor is it too late for its application. If the shareholders of these proprietary schools, will take the advice which is humbly tendered them, I do not think they will have cause to repent its adoption, as they profess not to be guided by mercenary views in erecting those establishments. I trust I am addressing myself to those who will lend a willing ear. The advice I proffer them is—that they should bind themselves, their heirs, and assigns never to receive more than a fixed rate of interest upon the shares, however large a surplus

fund may be created ; could such a fund be realized, and it is not inconceivable it might, as would pay the salaries of the master—the shares of the proprietors, the repairs of the fabric and the ordinary expenses of the school—then I would recommend the proprietors, to divide the amount of the gratuities between the masters and the public—to the latter it would be an acceptable boon, to the former it would be giving no more than what was a just and fitting recompence. In giving up these surplus profits either wholly or in part to the masters—he on his part should forego the privilege granted him to take boarders into his house, which since it would increase his professional importance and respectability he ought not one moment to hesitate in doing. As an additional inducement to him to give up a practise which cannot in too strong language be deprecated for besides lowering the educator in public esteem, it is, I conceive injurious to the morals of the rising generation. The religious characters of children are best formed by their parents, and those who have their moral welfare most at heart are reluctant to put them out of the reach of their own surveillance—they are afraid lest when placed wholly beyond their custody and control, they should be hurt by vicious association—lest what their minds gained in learning, their hearts should lose in virtue ; and so the evil overbalance the good. He to whose charge their morals are entrusted—to whose care is committed the formation of virtuous principles within their breasts, can never feel the same interest in their moral improvement, as he who is their natural guardian.

Hence he never can so effectually perform the duty as a parent, under whose constant vigilance and control they ought to be placed, in order that this duty should be performed in the most efficient manner. Besides, if boys are taken from their parents at an early age, say from six to seven, and continued at boarding school until the age of sixteen or seventeen, and then sent from home again for four or five years more to acquire a knowledge in that which is to be the business or profession of their after life—how are the affections which they should entertain for their parents to take that deep root in their breast, as to ripen to maturity the fruits of filial love and obedience, to the want of which we may trace so many of the miseries of parents, and the misfortunes of youth? I am aware that the absence of good schools in many places has promoted the growth of private boarding schools, but I trust to see the day when the necessity for them will no longer exist, when every town in the kingdom with a population exceeding a thousand shall have a school in which all the essentials of education shall be taught; thus the evil which we have proposed to remedy one way will be cured another. I would, I say, throw out as a further inducement, the formation of a surplus fund, in the first instance, to furnish a retiring allowance to the masters. This would render less necessary the carrying on of the provision trade for gain on the part of the master--of his placing himself in a position in which he may be likened to a boarding house or hotel keeper. It would have a tendency to confine him

strictly to his professional duties, and it would supersede the necessity of application to any other business than that of teaching. There are few sexagenarians fit for the office of the educator, fewer still who beyond that age have any desire to continue the exercise of their functions.

There is one other evil attendant, I fear, upon the new proprietary schools viz.—the claiming a right to interfere on the part of proprietors, with the internal discipline of the school, the sole management of which ought to be confided to the master, who should be left to choose his own mode of instruction—a mode not restricted to the learning of languages which no nations now speak, and which however much we may admire are growing daily of less importance to the scholar; but admitting of considerable variation adapted to the circumstances of the place. If the school were composed of boys all of whom were destined to fill some mercantile employment, these languages would be of no use whatever, a mixed education and one of a more general character should be pursued. On the contrary if all were destined for a professional life, latin and greek would be indispensable. The interest of the master conspiring with that of the shareholders, there need be no fear or mistrust of his not performing his duties to the best of his abilities—of his not adopting that method which he believed most conducive to the interests of the school, as well as to that of the proprietors; whereas were they to interfere and pull one way, while he seemed inclined to pull the other—were they thus to play

at cross purposes with each other, the master must be either degraded into submission, and forced to carry out plans contrary to the conviction of his judgement, which he would but ill perform, or he must resign his situation. I trust a better spirit will pervade the great body of proprietors, and that they will not endeavour to shackle the independence of the master's mind, by imposing upon him duties which they know would be disagreeable to him to undertake—which would trench upon his freedom of action and of thought, and which they would repel indignantly in any one, who should attempt to dictate to them how they should conduct their business. It presumes in others a knowledge of the educator's business greater than what he himself possesses, and is an interference quite inconsistent with professional independence, when the proper and orderly conducting of the school is not to be complained of—when the good and welfare of the school though the ostensible ground for interference is not the real one; that being disguised too often, and centering in the private pique of some one of the governors. Having no further advice to offer these gentlemen by which the office of the educator may be promoted so far as they are concerned, but what will be subsequently addressed to all interested to raise his office to the rank and dignity of other professions; I proceed to consider how the cause which degrades the character of the educator, may be removed in the old endowments.

This is confessedly a subject more difficult to deal with. Advice here tendered might be refused

and could not in many instances be acted upon. The endowments are not sufficiently large, in all places to give ease and independence to the master, and he is not permitted to take gratuities from his scholars. To eke out therefore a subsistence he has degradation forced upon him. He has no other means, if not in holy orders, of adding to his income, than either to fill up his vacant hours in literary compositions—a speculation of too doubtful a character, and too distant in its returns for a needy man to engage in, or which is the alternative he usually adopts, to take boarders into his house; the injurious effects of which on the interests of the school which seldom fail to be sacrificed to them, and to the professional character of the educator, we have had repeated occasion to point out. In pointing out a remedy we cannot here as in the former case enlist the interests or the sympathies of the governors on the side of the educator. They have no interest in common with him, and their sympathies as we have shown are too frequently arrayed against him. The trustees of these schools are rarely men of education, unfit to have any power rested in them beyond that of managing the estates of the school, or confirming the appointment of a master. The character of these endowments, their injurious effects on education and on the educator having been already copiously described. I need not repeat them. The governors have not the power to apply that remedy to the evil which has been recommended to the adoption of the governors of proprietary schools; but should there be any with such ample means, as to afford an honorable

and independant maintenance to the educator, leaving a surplus to be applied to the creation of a fund, for a retiring pension to the educator when the duties of his office became too much for his increasing years—he, in consideration of his retiring pension, should give up his boarders and devote himself solely to the business of the school. This pension being secured to him by deed, he might the moment he came into the enjoyment of it, convert it into a principal sum in any of the assurance companies. Perhaps this might be objected to, though I don't see why it should ; since it could make no difference whether the annuity were paid to A or to B, C and D during the life of A. A person of the age of sixty or thereabouts, with a fair character and standing in society, would not be desirous for the mere purpose of dissipation, to convert into ready money the future provision for his declining years ; his character would place him above such mean suspicions. It might be a further inducement to the abandonment of boarders, if the professor's wife (should she survive him,) had half the pension assigned to her at his decease. This would make the dark passage to the grave more cheering, if the educator had failed either through any improvidence or misfortune to secure to himself by his exertions an independence apart from his annuity. To governors of schools entrusted with such large funds and extensive power I humbly proffer this advice as one means of raising the profession of the educator. Indeed if this rule were made general—if a fund were provided by the professors of education out of their own

earnings, it might add to the respectability of the profession. I merely throw this out for consideration. Most of the masters of endowed schools being clergymen, they might choose another mode of provision for their wives. They are indeed (if requiring it) usually provided for out of funds either raised by voluntary subscriptions among the clergy, or they derive a provision from estates, bequeathed by charitable individuals. I am free to admit that I do not think it heightens our esteem for the clerical profession to see their widows supported by the slender doles of charity. The best advice after all is that which should be given to the educator himself—to secure a provision for his wife and family, by insuring his life while the means are at his disposal. This would be far the most honorable provision which could be made. I was led to make the suggestion with a view to facilitate the abandonment on the part of the educator of a practise degrading, as I think, to his professional character. Were the educators all to become the stipendaries of the state and receive their appointments from government, there would be no more degradation in a professor's widow receiving from government a pension, than there is in an officer's widow receiving the same. This however supposes another scheme upon which to build the reputation of the educator, a scheme upon which there is a great diversity of opinion and which we are not at present prepared to discuss.

It behoves us to turn our attention now to the state of those endowments where the funds are inadequate to the honorable and independent maintenance

of the professor. With these it is difficult to deal. —Here we want the dictator's power and the magician's wand—the dictator's power to extirpate them root and branch, or to totally change their constitution and character, to so remodel them that they might better answer the purposes of their founders, and not be liable as heretofore to that mismanagement and neglect which has rendered them in many places of no benefit at all to the public—the magician's wand to reconcile the minds of the people to the violence of the change, and yet the change would be one of so beneficial a character that were it not for the instantaneous nature of the change it would shock no one's feelings—no one's prejudices. It would injure no one, unless it is conceivable that those could sustain an injury who had mismanaged the trust confided to them, and who were by the act to be deprived of the little brief authority, they were so delighted to exercise. I wish to be understood, I would apply the dictator's power to all endowments great and small; for all have been abused and perverted, and all want a thorough and searching investigation. By legislating for all—by placing all on the same footing—I am aware I should render superfluous, the advice given to trustees of the large endowments; but the gain to the public by a legislative enactment, which would reach them all alike, which would touch them to their heart's core, and restore them to greenness and to youth, would infinitely preponderate over the gain by any other plan which I am able to devise—"vulnus incurabile euse recidendum est." Let, then, all the foundations

be destroyed and let us begin upon a new base. We rest our justification of this sweeping proposal upon the following grounds:—First, that these schools ill answer the end for which they were originally endowed. Secondly, that they tend to retard instead of promoting the advance of education as a science, and operate injuriously on the character of the educator. Thirdly, that their funds have been greatly perverted from their original use and intention.—Fourthly, that the trustees appointed to administer the funds have often been low, ignorant and interested men.—Fifthly that from their ignorance they are not fit to judge of the qualifications of a master and consequently are not fit to be entrusted with the appointment of one.—Sixthly, that the rules and regulations of the founder, are often found to be impracticable, owing to the great alterations which have taken place in society.—Seventhly, because there is no power vested in the trustees to alter the constitution of the schools and adapt them to the altered circumstances of society.—Eighthly, that to effect any alteration in their statutes, the governors in each case must apply to the court of chancery, where the remedy would be slow and uncertain, and that for each set of governors to apply for a separate scheme or all of them to apply as they must do singly for one and the same scheme, (if it were desirable to have one uniform plan of management,) would be a process too expensive, too largely dipping into the funds of education.—Ninthly, that the funds bequeathed for educational purposes are very unequally distributed, —that in many places such as Repton, in Derbyshire,

Rugby, in Warwickshire, and Market Bosworth, in Leicestershire, they far exceed the wants of the inhabitants, and that consequently a new and better allocation of them is desirable.—Tenthly, that if the founders of these schools, were now living, or if they had had the remotest idea that the estates which they bequeathed for education would have improved so greatly in value, they never would have acted so preposterously, as to bequeath thousands of pounds a year for the maintenance of a school and the free instruction of youth in places where the population amounts only to hundreds.—Eleventhly, and lastly, that parliament is the only power which can remedy the manifold evils of the system, by a legislative enactment, which shall provide for a more effectual management, control, and distribution of the funds—for diffusing more generally through their means education among the people, and for placing the profession of the educator upon a more honorable base, by making his success to depend more upon his reputation, than upon the friends or connections he may form in life, to procure him pupils; and making friends out of those pupils—bribing their gratitude with mince-pies at Christmas and cheese-cakes at Easter to get them other pupils—to speak to their brothers and cousins to induce them to join their number, or occupy their places when the joyful moment arrives when they shall bid adieu for ever to the roof of a man whose severity and harshness are all in a moment forgotten in the joy of parting.

If it be competent for the court of chancery to deal with any one case singly; if the master has

power to grant a new scheme to individual applications, and if such applications when reasonable and just are never refused to be listened to; surely parliament whose legislative powers are said to be omnipotent, could not, as it would not be outstripping the bounds of its prerogative, refuse to legislate upon a subject so important; when a case was made out for its interference so flagrant, that it would be shutting the eyes to justice not to listen to it. It would be to remove at once that evil, and in a far more effectual mode, which it would occupy the court of chancery centuries to effect. The preamble of the act embodying some or other or all of those reasons, which we have assigned as justifying legislative interference, and the act itself in order to give effect to the preamble, should constitute a board of education to be appointed by the government to whose superintendence and control all the schools previously endowed or which shall be subsequently endowed by government or individuals shall be entrusted. The board should be presided over by a minister of public instruction, a member of the administration, an office which the growing demands for education renders it expedient to create, (the treasury having quite enough upon its hands.) Perhaps it would be better to make the board independent not of the government, but of the administration, making all the appointments for life. It would thereby be divested of a political character, which might prejudice all the acts of the body.—The very circumstance of its connection with administration might prevent altogether the accomplishment.

This I throw out for the consideration of others. Connected with the board should be an auditor-general, whose office it should be to pass the accounts of the local governors or trustees of the different school estates ; the management of which as well as the appointment of the master might remain in the same hands as at present. The confirmation at least might remain with them ; for however unfit they are in many instances to judge of the qualifications of candidates, it is rare that they ever make an improper appointment. The evil is in the system not in them. The appointment continues too long. It is made for life, without the power to remove the master, except for flagrant misconduct, the expense of which is so great, and the issue so uncertain, that few trustees like to hazard the experiment. A modification of the present system would be of great use to the public—if it were merely to continue (as in reason it ought not to continue longer than) during good behaviour. At first sight such a proposal may appear objectionable as degrading to the professor's character,—to subject him to terms and conditions of acceptance. Yet is it not so virtually in all professions ? Do not all stand upon their character—upon their reputation ? Surely it is far more degrading to a professional man's character to be paid a salary for the performance of certain duties, which he leaves altogether unfulfilled, or but partially performs, than to resign his office when he finds himself unequal to the task. The appointment might be with advantage, and without implying any thing derogatory to professional dignity, be limited to the

age of sixty, at which period superannuation usually commences. One scarcely needs to be told how shamefully many of these charitable bequests have been abused, and consequently how much needed is some measure to remedy the existing evil. Charities bequeathed for the benefit of the poor exclusively are now enjoyed by the sons of the comparatively wealthy. A public board to whom the local trusts were responsible for their management of the funds, would at once correct the abuse, and prevent its recurrence.

But Parliament, omnipotent as it is, and desirous as it might be in good faith to put an end to the existing abuses, and not less desirous to improve the system of our national education, where there is so much room for improvement, but where none can take place, in the old endowed schools, while they remain on their present footing, unless they are shamed out of their plodding old humdrum methods of teaching, by the superior methods of rival institutions—supposing, I say—that Parliament, powerful as it is, should feel itself unequal to the task, from a sense of the apparent injustice involved in transferring the excess of funds necessary to meet the educational wants of one district, to meet the deficiency in another—suppose, I say, they should want the magician's wand not to blind or mystify the people, but to reconcile them to the change—how then are we to proceed? Can any other mode be devised of improving those old foundations, and placing the professor's chair in them on a more elevated platform? I think we might hit upon an expedient, which, though it would

not answer the end so effectually, would still be an improvement upon the old plan. Had the scheme above proposed succeeded—had Parliament legislated to allocate the funds destined and bequeathed for educational purposes,—in a ratio exactly proportionate to the educational wants of the people—the old free schools would according to my plan have been of a mixed character—partly free and partly pay schools. In the room or rooms appropriated to the free scholars, the mechanical parts of education would be taught by a master with a fixed salary, who should receive no gratuities nor be permitted to make any charge for the *materiel* of education. He would be what the writer in a lawyer's office is to his employer—he would do all the drudgery of the school; he would teach reading, writing, and arithmetic—the common parts of education. Thus the town would have its free school as heretofore, in which the wealthy might participate if they pleased. They would have the option. They would not have much reason I think to complain of the division of the same school into a free and a pay school. For in the pay school there would be a superior master, who would pursue a far more effective method of teaching, than that to which they had hitherto been accustomed. In that school would be taught the accomplishments of education. The person who occupied before the master's seat, would now fill the professor's chair. As in the other or free school the mechanical parts—the A B C of education were taught—here the operations of the ~~mind~~ would be called into active exertion. The boy

would be taught to reason—to reflect—to compare—to combine—to dissolve—to re-unite—in a word, to think for himself. He would acquire a knowledge of language, rather through the instructions of the professor, than the auxiliary help of a grammar. His memory would not consequently be loaded or encumbered with a multiplicity of rules, before he could understand or know how to apply them. Instead of leaving the boy to puzzle and bewilder himself with their application, the professor either by translating some dead or living language into English, or hearing the boy translate, would shew him the applications of the principles of grammar to the construction. The school room would be turned into the lecture room, where the professor would exhibit experiments in the mixed mathematical sciences, such as might be interesting and adapted to the varied ages of his pupils ; to shew the application of their principles. With a knowledge of the first six books of Euclid, or even of the first, third, and fourth—with a slight acquaintance with Algebra, and plane and spherical Trigonometry, boys would be able to enter into the explanations of the professor ; and they would attend with delight, amusement, and instruction to his lectures in Mechanics, Optics, Pneumatics, or Astronomy. To these he might add lectures in Chemistry, which have for boys more interest almost than any other. It would be his interest to make his lectures as agreeable and instructive as possible, because, I propose, by my plan, to make his success partially dependent upon his reputation. In no case should the salary

of the professor be less than one hundred pounds per annum, with a house rent free, which latter is already provided in most if not in every case,—and I would not very much exceed that sum—in those places only, where the probable number of pay scholars, from the smallness of the population or the poverty of the neighbouring district might render it necessary to give him professional independence. The wealthy inhabitants would readily, I conceive, waive their privilege of having their boys taught free, and cheerfully pay a gratuity, when the advantages to the children were an improved method of instruction and when they actually would acquire much more information—information too—which they were not entitled to acquire freely before. Besides, their sons would be taught freely the elementary parts of education, and they would therefore in reality only have to pay the professor for teaching their children what if others taught them, they would not get for nothing. Consider now whether the professor's chair would not under the proposed arrangement, be more exalted than the schoolmaster's desk. Suppose a professor of education to have his lectures attended by fifty boys, who paid him four guineas each, for two or three courses of lectures delivered in the year. He would thus derive two hundred a year from gratuities. Would it not redound more to his professional reputation to gain it in this way than by taking boarders into his house, and making the same gain out of ten or twenty boys? If I were a schoolmaster I should think so; and if I know any thing of the public taste and feeling, I think they

would bestow more honor on the professor who derived his income from his exertions, than they would be willing to give to the schoolmaster who derived the same amount of income out of the profits of his boarders. They would think more highly of the man who derived his income from sources wholly within the province of his profession—than they would of him who stepped out of the line of professional duty to gain a livelihood. They would have a more exalted opinion of him who lived by feeding the mind—by watering it from the pure streams and fountains of knowledge, than of him who lived by feeding the bodies of his pupils—by selling them provisions—by making a paltry gain of the meat, bread, bacon, milk, cheese, and butter which they consumed. Oh! it is a paltry gain, and until it is somewhere or other gotten rid of, it will continue to degrade the profession of the educator. If I could shame them out of the practise—if I knew what would make them blush, (and if they have any professional pride left, they would, one would suppose, crimson at the practice of some of their brethren) I would not be slow in making the experiment—I would soon try the effect of it upon their bronzed faces.

In my zeal to place the professor of education in a chair more elevated and dignified than the desk of the schoolmaster—to make him an object of liking rather than of loathing to the boys, and the lecture room a place of amusement, instruction, and delight, instead of being the dislike and abhorrence of the boys, as the school room is, I have been carried farther than I intended, and been led to make

observations, which might have been reserved to a later period.—To return from whence we digressed. If government were afraid to make so large an experiment as has been recommended, or professing the inclination should fail to have the power—might they not pass an act to this effect: “That the trustees of any free grammar school, the funds of which were not adequate to the maintenance of a professor and mechanical teacher, though they might be more than sufficient for the latter, should be empowered to divide the school into two parts, one in which the elements of education were taught and free to all the boys of the town, (it would be as well to use the word district, which might mean a limit of two miles or it might take in all the parishes immediately contiguous,—this would extend the blessings of free education to thousands of villages, who do not at present enjoy the privilege, and would be received as a most welcome boon) in the other should be taught all the higher branches of education to be paid for as lectures upon subjects never contemplated by the founder,—those which he intended should be taught, to be given gratis.” Thus latin, and greek, and hebrew sometimes come within the scope of his intentions. I propose, that if after paying the mechanical master, there are not sufficient funds left to allow a professor a clear hundred a year, and enough besides to keep up the fabric of the school, and the buildings on the school estate in good and sufficient repair, that the deficiency should be supplied by government, who would not I think be indisposed to grant it, or rather I should say Parliament

would readily be brought to pass an act, placing at their disposal funds to meet such an emergency. The grant would be always coupled with the condition that the office of the professor low and humble as it naturally ever must be in comparison with the more lucrative and honorable professions of law and medicine, should not be degraded lower by vile associations with gain, from sources unprofessional. If the trustees and wealthy inhabitants of a town having the interests of education and the honor of the profession at heart, concurred,—the arrangement such as I have proposed to be effected by an act of Parliament, might be with the same ease accomplished without parliamentary intervention. The trustees have the power to prevent the master taking boarders:—if they consulted the interests of the town, they would prevent it, and the town would compensate to him the loss, in the gratuities they would give for the education of their children. In large towns with small endowments, the master would be placed (I should have written professor, to distinguish him from the mechanical master—the elementary teacher) in the most favorable, at least, in a position very favorable to his independence, even if a less sum than one hundred a year could be afforded out of the funds of the school, after provision had been made for the mechanical master; because there would be more scope for his exertions. If a rival establishment as a proprietary school existed, it would call forth all the energies of his mind—all the engagements of his temper—all the winning and captivating arts of his nature, to

achieve such, or even to stand against his rivals. Maintain his ground he would, if a man of vigor and enterprize; and if to these he united skill and great abilities in teaching, he would soon share in their profits, and gain an honourable and independent maintenance. Indeed, he would possess over the rival establishment the same advantage which a man in trade with a small capital possesses over him who has none; this capital consisting of a school and school-house rent free, and a certain income in money; while in the case of the proprietary school-master, he has to provide for all these out of the gratuities of the scholars. To prevent misapprehension on the subject, I will explain my meaning by putting a case:—Suppose a proprietary school, with the houses for the different masters, to cost five thousand pounds; to pay the interest to the proprietors, as a mere building speculation, would take three hundred and seventy-five pounds per annum; giving five per cent. upon each share, and two and a half for the purpose of keeping the buildings in proper repairs, and making enlargements and alterations. Perhaps a less sum might answer these ends. The proprietors might rest satisfied with four per cent. upon their shares, and two per cent. be deemed enough to meet all future contingencies of repairs, accidents and alterations. Well then, we have only three hundred pounds to provide for, out of the fees paid by the pupils. Taking the fees paid by each at ten pounds yearly, the profits of thirty pupils must be consumed before the master can touch one penny in salary, unless the proprietors are generous enough

to give up their dividends, which they must do if no more than thirty attended, or the school could no longer subsist. The odds are therefore thirty in favour of the reformed endowed school, *ceteris paribus*; which is not the case, for he has beside a certain income, say from fifty to one hundred a-year, equivalent to five or ten more, so that the odds really in his favour are from thirty-five to forty. Now with thirty boys only, he, the professor of education in the reformed school, would have a good independent income, provided he received the same gratuity of ten pounds yearly from each pupil, while the master of the proprietary school must starve with only the same number, unless the generosity of the proprietors stepped in between him and starvation. The circumstance of the shares being very small and divided amongst a great number, will perhaps ever prevent the master of the proprietary school from being driven to the alternative of starvation and resignation, but there is a possibility of its occurrence unless he receive from all or some of the proprietors a personal guarantee of a certain amount of income.

Having said enough upon the first cause affecting the professional character of the educator, and having included in our observations all that need be said, or at least which we intended to say upon the third cause, viz. the tendency of endowments to lower the profession of the educator—having stated what we conceive to be remedial measures for the evils arising from both these causes, whether good or bad remedies, “whether likely to prove efficacious or not, it is for others to determine”—we shall pro-

ceed to consider the second cause which humiliates the profession of the educator in the public mind.

If it should be thought that I have used too much harshness—too much asperity in censuring the practise of taking boarders and making a gain out of their board—and that my censures have been too indiscriminate, I would say in defence, that the practise as one redounding to the credit of the profession cannot be upheld—that though there may be some who are not guilty of the paltry meanness which stains the reputation of the mass, yet as “a little leaven leaveneth the whole lump,” so must those boarding schools, most exempt from the reproach which lies against the many, be content to share it with them. However respectable men’s private character may be, if they belong to a body, and admit into it men less respectable than themselves—in practises common and peculiar to themselves, the respectability of the whole society is diminished instead of being increased thereby. Addition—paradoxical as it may seem—is here subtraction. Were not the conviction strong in the writer’s mind that education is a secondary object with the greater part of those who take boarders—and were he not confirmed in it by facts which have come within his personal observation, he might simply have remained content with pointing out the practise as a cause of professional deterioration. Bad living—not in quantity but in quality—at an age when he was growing apace, and wanted a more nutritious diet, had nearly cost the writer his life—though thirty guineas a year, with extras, was the price paid by his friends for his

board. He lost the bloom of health—its rosy hues disappeared never to re-visit his countenance. Had that been the sole loss it would have been trifling—the tone and vigor of a naturally robust constitution were impaired to that degree that visible impressions remain of the inroads then made upon it, after a lapse of more than twenty years. The writer has reason, therefore, not merely to condemn the practise as professionally degrading to the educator, but also as one of a cruel, barbarous, and inhuman character—one which considering the many abuses to which it is liable—the many evils which it may entail upon the health and upon the happiness of society, might not form an improper subject for a police regulation—if it is to be persisted in. The butcher who attempts to vend bad meat in the market, has it all taken away from him, and destroyed by the officer whose business it is to guard the public from the imposition of such base frauds. He who sells tainted meat in a cooked state is guilty of as great a crime as he who sells it in a raw state, and deserves a greater punishment; because he has not the same excuse. His standing in society is higher—his knowledge is greater, and he can better bear the loss of it.

I have one more charge to prefer against boarding schools, and then I shall dismiss the subject altogether. They are as much seminaries for pride as they are for education. There are parlour boarders, and boarders who are shut out from the parlour; one has a study, the other must go without one, unless his friends will pay for it. Some have separate beds, others must take bedfellows. In fact, there is

hardly any privilege which may not be purchased. Now boys understand very well what all this means. They are quite ready to second the pride of their parents ; (in giving into which the master sinks very much his professional character,) they are apt scholars in this school, whatever they may be at their desks, and they take especial care from time to time, to remind their school-fellows, that

“ There is a difference between
A beggar and a queen.”

This too is often done in an offensive manner, piercing to the quick the young and sensitive heart. If he be of a revengeful temper, and unite cunning with his malice, he will wait for some fitting opportunity of gratifying his resentment—of showing the proud insulter that he for one will not bear the oppressor’s wrongs. Should these sentiments ever meet the public eye, they will not, I trust, be altogether unfruitful of consequences—but enabling others to view these institutions in the same light with the writer, produce the same conviction of their evil and injurious tendency, lead them to use their best endeavors to discountenance a practise which cherishes in the minds of the young feelings that ought to be smothered in the bud, or checked the moment they appear, lest they bring forth, by being suffered to ripen, a plentiful harvest, of mortification, chagrin, and misery, for manhood and declining life.

I now approach the subject of flogging, as one degrading to the profession of the educator, upon which I shall not offer many lengthened remarks,

having occupied so much space with the two preceding causes. Perhaps this subject will be defended on the ground of its antiquity.—Was there a time when flogging did not prevail in schools? Were not the virtue and efficacy of the rod known and tried at a time when the memory of man runneth not to the contrary? Perhaps so: but what has antiquity to do with the question? Is there any practise, however barbarous, cruel and degrading, in defence of which antiquity may not be pleaded? That settles the question no way. But surely it must have been proved efficacious, or it would not have been continued for so many ages.—The continuance of the practise is no proof of its goodness. Men are slow in throwing off habits unless they profit by discarding them. Punishments at school for dulness, for bad exercises, for not saying a lesson sufficiently well, are never attended, for reasons which have been previously assigned, with good consequences. If inflicted at the moment, the master's passion is fired; they are rather the measure of his resentment than (proportionate to the offence which has been committed) the measure of his violence of temper, of the force with which his passion blows, than of the criminality of the suffering party. How can blows inflicted on the back or —, sharpen the intellects of the boy? Can ideas, by blows thereon inflicted, be engendered in the head? Will the memory be improved or fancy nurtured by the bastinado? Oh no!—it is an idle conceit to suppose any thing of the kind. If the boy is idle, the threat of punishment might make him apply with more

diligence to his task, but it would not change his nature. If he were flogged for it, and his disposition were sullen and morose, it would work no cure, he would sulk over his tasks. If he were of a generous nature, flogging would spoil it. A sluggish horse may be made to quicken his pace by the spur, but we cannot reason from animals to men—from the nature of sluggish horses to that of idle boys. I have never known any good to result from it, but I have seen much harm. When boys are punished for an example, it generally tells against the master. All the boys' sympathies are enlisted on the side of their suffering school-fellow; and if the punishment is more than ordinarily severe, the master is loathed and execrated by all. If he has a character for severity, such is the feeling now upon the subject—so strong are the parents' minds set against this odious and revolting practise—which places the education for the time upon a level with the drummer of a regiment—that few will send their children to be taught by them. I know two or three instances where the educators have been forced to abandon their office altogether, because they could not sufficiently restrain the natural warmth and impetuosity of their tempers—or rather the office gave up them. Surely this is degrading to the profession. Who that call themselves and wish to pass for gentlemen, would not feel ashamed to belong to a society which admitted such cruel, brutal, and inhuman characters? Do not the records of our courts of justice testify to their cruelty of disposition? If they who belong to the profession cannot blush for its degradation by

this revolting practice, I do not envy them their feelings. The French practitioners of surgery and medicine are, it is said, very fond of bleeding their patients in a certain part which shall be nameless—conceiving that the health is more promoted, or rather, that there is less risk in bleeding there than elsewhere. This is the only good end by which the practise of phlebotomy by the educational drummer on the poor boy's — is likely to answer. It may be doubted whether his kind friend the drummer designs him so much good—and I am sure if the boy had the option, he would decline the proffered kindness of his friend.

In proposing to do away with flogging as a punishment in schools, because derogatory from the character of the educator, I may perhaps be asked what punishment I propose to substitute in its stead, of greater efficacy—or if not prepared with a substitute, to shew that the discipline of the school may be maintained without it. I do not intend to substitute any punishment, because I do not think that the system of terror is one likely to promote either the ends of education or calculated to raise the educator in public esteem. I have stated my conviction that the very reverse of these consequences naturally flow from the system, and I maintain that the surest, best, and most effective mode of maintaining the discipline of the school, is by inspiring the scholars with sentiments of love and affection for their masters—by making instruction an amusement instead of a task—pleasing instead of irksome—governing by the laws of attraction instead of repulsion. The

system has been tried but partially in this country, but the results, so far from discouraging its extension, are most favorable to its propagation. The principle, in connection with an improved method of teaching, has been lectured upon publicly, and the vicious system of flogging exposed in all its baneful and injurious tendencies and effects. Other and milder punishments have been proposed, and tried with effect ; but the following quotation from the *Foreign Quarterly* will put this subject in the clearest point, and shew to demonstration 'that not merely the rod and the birch may be dispensed with, and the discipline of the school be upheld, but that punishments altogether may be dispensed with, without incurring the risk of insubordination. The quotation is from the review of a work entitled "*Reglement de la Societe des Methodes d'Enseignement.*" There are several other works reviewed, all upon the same subject, in the same article, whose titles it is unnecessary to give ; they may be found in the sixth article of the sixteenth number of that Review :—

"The various societies," observes the reviewer, "that have for some years been in action in France, for philanthropical purposes, are probably well known to most of our readers. But there was ample room for an association proposing to itself to inquire into, to examine, and to propagate the best methods of instruction, embracing every thing belonging to education, whether moral or physical, scientific or technical, or of what kind soever. With this view, a society was formed in Paris, in 1829, under the title of '*La Societe des Methodes d'Enseignement,*'

and its labors have been regularly continued, in reviewing dispassionately old systems, in examining, without scruple, new theories, and in trying practically the many methods that are constantly discovered, or pretended to be discovered, in substitution of former ones. The society, in fact, tries to bring education to something near the level of a science, and the discussions at its meetings (at which we have been present) are well-calculated to rouse observations and excite ideas of a nature to afford strong hopes of the real progress of that science.— Gratuitous lectures have been established for the benefit of persons engaged in business in the various branches of natural history, chemistry, law, moral philosophy, public economy, philology, &c. which have been successful. A most important institution called ‘L'Ecole Orthomatique,’ was founded by the society in October, 1829, and has now in it about sixty boys, whose education is conducted in what the society consider to be the most rational manner, under the constant superintendence of a committee of five of its members. It is a day school, at the rate of twenty francs a month, and the instruction given at present extends to reading, writing, drawing, music, gymnastics, the French, English, and Latin languages, arithmetic, geometry, natural history, geography, and book-keeping. Arrangements are making to add instruction in higher branches of knowledge, and in matters of social utility; but the school, as it is, cannot but be regarded as a very interesting example of the improvement of which the system of teaching is susceptible. The ‘Ecole Or-

thématique' is carried on on the principle not of fear, but of love. There are no punishments of any kind but the feeling of emulation is roused by a judicious distribution of rewards. The masters and boys do not live in a state of war, but rather like fathers and children; so that there is no necessity for the perpetual practise by the latter of those deceits and stratagems which originate from a system of terror, and seldom fail to demoralize the character in after life. The society, justly regarding that education to be the best, that conveys to the pupil the strongest sense of his moral and social duties; study rather the formation of a sound mind in a sound body than the cramming the boy's head with a given quantum of information in a given time. We are assured that in this school, moral offences, such as lying, are wholly unknown; and of the general disposition of the boys, we judged most favorably, from a visit to them, in company with the president of the society, the Count de Lasteyrie. We shall never forget the joy with which this venerable and excellent man was received, at the institution that owes to him its origin, by his young comrades; for to these boys he has always been, as they well know, the comrade and the friend."

Such is the favorable testimony in support of our opinion, that it is practicable to uphold the discipline of the school without resorting to a system of pains and penalties. How many a boy has the terror of the cane or birch driven to take shelter in a lie? If the moral results alone, likely to follow from the explosion of the system, were only looked

at, the gain incalculably preponderates over any good which can be shewn as flowing from or likely to emanate from the continuance of the practice.—It is notorious that the general who lives most in the hearts and affections of his soldiers, has the least occasion to resort to rigorous modes to maintain the discipline of his army. The demonstration of respect testified by the boys of L'Ecole Orthomatique towards the Count de Lasteyrie, may serve to shew to modern schoolmasters, that if they would be received with similar marks and tokens of approbation, they must go and do likewise—they must follow the example set them by the professors of L'Ecole Orthomatique—endeavor to insinuate themselves into the hearts of their pupils, by captivating and engaging manners—by conciliation, by kindness, by caresses and rewards judiciously bestowed on the deserving, and by encouraging the less meritorious not to be disheartened by their rivals' success, but to use more diligence in following in their steps, in the hopes of compensating by their application their inferiority of talent.

I proceed next to consider how far the want of a test operates to the prejudice of the profession of the educator. No person can engage in any other profession or business without having served some kind of clerkship or apprenticeship to that particular profession or trade. Medical men and clergymen are compelled to undergo an examination in their respective studies, to test their fitness; and no proposition seems more reasonable than this—that men should not be permitted to fill public or responsible

situations without previously qualifying. Physicians and barristers, 'tis true, pass no examination ; but they are both educated expressly for those professions. Most barristers, and many physicians, have been educated at Oxford or Cambridge, and it is not so essential that they should undergo examination before being permitted to enter upon their professional career—because the success of each in his profession must be built upon his reputation ; and they are compelled consequently to study their professions diligently, or bid adieu to the hopes of rising in them. Without its learning, its legal learning and acuteness, and the splendid eloquence which adorns it, the bar, though it numbers among its members so many persons of fortune and family, would, as a profession, sink low in the estimation of the public. Without his skill in medicine, the physician would sink lower still—because his profession contains a much smaller number who unite in their persons the attributes of birth and fortune. Learning is the stock in trade of the schoolmaster—for he has rarely, if ever, either birth or fortune to entitle him to respect—and if he were without learning, where would be his honor ? What could then give him consideration and rank in society,—into which, if now admitted, it is due to grace and favor—it is matter of privilege, rather than obtained for him and demanded by his talents, the polish of his manners, the charms of his conversation, or the merit of his virtues ? The pupils in medicine have recently been subjected to a classical examination. It was found that many of their body were grossly ignorant of the Latin

language—able to read the labels on their bottles, but scarcely able to decypher the prescriptions of the physicians. This will doubtless contribute to heighten its respectability. It will compel boys to keep up the knowledge of Latin they acquired at school, till they are safely through the ordeal—the *little go* of Apothecaries' Hall. In law even, they have recently instituted an examination, before the judges—but it does not seem to be of a kind likely to promote the reputation of the members of that profession. Their success, like that of the higher branch of their profession, must depend upon their fortunate practice. Besides, laws being in their nature variable, and consequently not reducible to such fixed and determinate principles as other sciences, do not furnish the same scope for examination as those with certain bounds and landmarks. It is a profession in which there is always something new to be learned. The changes taking place in it are great and of daily occurrence. It is not so with either Divinity or Medicine. It is not so with the profession of the educator—and as his title to respect must rest mainly upon his learning—as he cannot bring either birth or fortune to shield himself with the ægis of their respectability, he ought to be glad to have an opportunity afforded him of fighting his way to eminence and station under the protection of Minerva. To require a test for all would not be necessary. They who have been educated at the University need none. With such I would deal as the College of Physicians does with those who, having graduated at Oxford or Cambridge, are desirous of

becoming members of the body. Their learning should be presumed. Most of the appointments to endowed grammar schools are unexceptionable—the statutes requiring the head master to be of the degree or standing of M. A. in one of the Universities. It is for others the test must be provided—those who have never had an academic education, and whose questionable qualification and other unprofessional practises bring the profession into disrepute—as much so as vendors of quack medicines trench upon the respectability of the professors of the art of medicine. Formerly, none without the bishop's license could teach; and if the canons of the church had as much force at Westminster Hall as in the Bishop's Court, none would be now legally qualified to teach without his license. I would recommend, therefore, the professors of education, with a view to their respectability, to apply for a charter of incorporation—the members of which shall hold their meetings annually or triennially, in London or in the provinces, as shall be judged most convenient—the payment of one guinea, more or less, annually, to constitute a member. The society should propose medals to its members, for such as composed the best treatises on education, history, geography, mathematics, or on any of the arts and sciences, which came more immediately within its province to discuss. It should annually elect its president and a board of examiners, whose business it should be to hold quarterly meetings for the purpose of examining candidates, and granting licenses to teach. Those who came from the Universities,

would merely need the license, which should be granted them upon producing the certificate of their having taken their B. A. degree. Those not producing such a certificate should be examined. The license granted should be strictly to teach. If they wanted *one* to sell provisions, they should apply for it to the excise office. Indeed, I wonder that the lynx-eyed officers of excise have never yet perched upon these unlicensed dealers in exciseable commodities. The license to teach should be upon a stamp. The society might fortify itself with as many guards to protect its honor—might borrow as many leaves out of the practise of the College of Physicians and the Bar as it thought proper. They would not countenance or sanction the continuance of practises which at present degrade the profession. They would not, I think, admit of their number such as united the trade of unlicensed victualler or boarding and lodging-house keeper with the profession of the educator—the man who had a sign extending the whole length of his house side in majestically grand gilded or painted letters, “Seminary or Academy for Young Gentlemen, kept by John Jones,” &c.—but who merely paraded the words “Seminary,” or “Academy,” “education, or the honor of the profession being with him a secondary consideration” the real business—the chief intention of John Jones being to keep a table d’ hote for young gentlemen, and charge them at the lowest terms possible, consistent with a fair and remunerating profit, for his risk, trouble, outlay, and superintendence. I remember, at the time I was at college, a little powdered

headed gentleman, in the prime of life apparently, whom his father sent up and entered at St. John's College—for what purpose? Study? No—but that he might go down again at the end of the term;—when (as I have been informed) the glazier was sent for to add to the sign (I should have stated that the father was the keeper of one of those useful seminaries of sound learning) the words “From St. John's College, Cambridge.” Such importance do these gentlemen attach to a college education—such distinction must they suppose it to confer—they are satisfied even to come within its umbra. I have known men, educated at St. Bees, to enter at some or other of the colleges for the same motive, to enhance their respectability—to give them in society a more respectable footing. They feel conscious of their inferiority to the rest of their brethren. To maintain the respectability of a profession, all undoubtedly ought to enter in at the same door. One should not enter in at the front—another at a side—and a third at the back door. One, ought not to be required to expend hundreds upon his education, and another, be permitted to practise the same profession, whose education costs him nothing, or what is akin to nothing. They commence practise upon unequal terms—and the respectability of the one will always be weighed down by the want of it in the other—the professional skill and talent of the one will ever prevent his raising the character of his profession, while others are permitted to practise and compete with them in the same art, by selling an inferior article at a cheaper rate. None can practise

medicine who have not passed Apothecaries' Hall—none can enter the Church who have not passed some examination—and the professor of education ought to be protected by some or other of the same guards with which professional jealousy in other pursuits has guarded the avenues to its reputation.

If a society were incorporated, as above recommended, the members would be quick enough in devising means to fortify their honor—to protect their reputation from sustaining the slightest tache or blemish, they would expel from their number all who were guilty of unprofessional practises—nor would they admit into the society any who would not consent to renounce these. Such a society would therefore, I conceive, conduce, more than any other recommendation I have made, to accomplish the object of this essay—to raise the profession of the educator in public estimation.

The few further suggestions I have to offer shall be as briefly condensed as possible :

The *modus operandi* much influences men's minds in giving or withholding respect. Thus the man who stands behind the counter and retails his goods—the shopkeeper, holds in society a lower rank than the man who sells them in the gross—the manufacturer. Again, the merchant is more thought of than the manufacturer, because he buys the products of several manufactories. Society, in fact, has its arithmetic; the unit designating the shopkeeper—the million the wealthy capitalist—the broker of the Stock Exchange—the banker and the merchant. Wealth is indeed the pivot of honor with

the man of business ; and those who know anything of human nature, know thus much, that poverty is the greatest crime in the eyes of Englishmen. Although, therefore, the mode of doing a thing is that which makes it less or more respectable in our eyes, it is as connected with business only so in the connection it has with some other thing—its association with poverty or wealth. It is not the mode in reality, but the poverty connected with the mode, which really excites our prejudices against it. Perhaps the commodity in which a person deals should be also taken into the account, since we pay more honor to the banker than we do to the grocer, though each stands behind the counter. Here the *modus operandi* being the same in the two cases, the difference in the nature of their respective wares, of the articles vended by each, must constitute the difference in the degree of honor we assign to each—or the wealth of the banker must reconcile us to a practise in the one which we think meanly of in the other.

“ How many a speck can Plutus’ art remove
From jaundiced eye—e’en hatred turn to love.”

Constituted as society is, its prejudices must be humored. The master must not do the servants’ dirty work if he wishes not to be placed on his level. There are modes of doing things which we can reconcile to our feelings—and other modes to which we feel extreme repugnance. To do the thing properly, as it ought to be done, we want the sense of honor. John calls Dick a liar, and is thought a blackguard—a low, vulgar, ill bred fellow, who does not know manners. But when John says, “ I beg

your pardon, Richard, (for what cause? It is Richard who should beg John's pardon) but you have not stated that which is true" This is the gentlemanlike way of doing the thing—John is turned into a gentleman—and he gives Richard the lie in a more genteel manner. Now, if we would raise the profession of the educator, we must teach him to do his business in the most genteel way possible. Society draws nice and artful distinctions, which must be regarded by those who would not suffer in its estimation; and if they would rise in it, they must exceed rather than fulfil the expectations which it forms. If, in the discharge of their duties, they fall short of those expectations, they fail to receive those marks of honor which would otherwise have been bestowed—they fall in the estimation of their countrymen—"England expects every man to do his duty." Does the schoolmaster always do his? No. And when he does it, it is often done in a slovenly, imperfect, unworkmanlike manner. The mode in which he performs his task is not in accordance with the just and reasonable expectations formed of his character. More is expected from him than what he does—and he sinks by the comparison. His employment partakes too much of the operative mechanic, ever to raise it high in the regards of the people, while so conducted. When we see two men every morning at the same stroke of clock wending their way in the same direction, and returning home at the same stroke, two or three hours later—both unshaved, somewhat slovenly in their dress, and shabby in their appearance—the one moving along

with quick and hurried step, with haggard looks, and "a countenance sicklied o'er with the pale cast of thought," which bespeaks him the inmate of a factory—the other with a more grave and deliberate tread, with cheeks pale and wan, but with a flabbiness and puffiness denoting sickness more than health, with spectacle on nose, and book in hand, which bespeaks the schoolmaster—when, I say, we see these two going to and returning from their stated employments at fixed intervals of the day, with all the regularity of clock-work in their movements—it is impossible we can conceive a more exalted idea of the nature of one's occupation than we do of the other. We cannot help associating the two together in the mind, and to the prejudice necessarily of that employment of which we would think the nobler. We give our sympathy to the poor mechanic as he hastily passes over our shadow, because his humble destiny has forced his unwholesome and laborious occupation upon him. The schoolmaster's appearance begets no sympathy in us—we pass him indeed with pity—but with that pity which is nearly allied to contempt. While his mind was free to choose, he selected an employment of mere drudgery,—of as servile, laborious, and almost mechanical a nature, as the operations of the loom—and we pass him, with a shrug—almost a shudder, and silently exclaim, "Go drudge, and chain thyself to the desk, and hug those fetters which thou voluntarily forgedst for thyself in the prison house of thy school. Thou canst not claim, nor must hope to receive, the sympathy which *he* begets, who had *he* been free to

choose, would never have selected an employment so drudging, servile, and laborious—so destructive of the vigor of the mind—of the independence of the character; and impregnating the constitution with the seeds of more diseases than were contained in Pandora's box." If we would ennoble the profession of the educator, we must place him more upon a level with other professional men—we must give him more ease and liberty—we must knock off his manacles, "nolens volens." I can hardly conceive an unwillingness on his part to escape from the trammels that surround him, and which are not altogether self-imposed—that he would not give his consent freely and cheerfully to the adoption of a method of teaching, by which his labors might be abridged something, and his confinement lessened considerably—reduced from eight or nine to five or even four hours of the day;—for by an improved system, the time might be thus much abridged, and the same benefit result to the pupils. If the school were to open at ten and close at three, and the boys attended as they were wanted, to say their lessons to, or attend the lectures of the professor, learning their lessons at home—how much more liberty would it give to the boys—how greatly would it ease the operations of the master. We should no more hear of the "school-boy with his satchel and shining morning face creeping like snail reluctantly to school," nor of master forced to retire from the avocations of the school, through the injurious effects of the confinement of the school-room. His patience would no longer be exposed to those trials which spoil the best

of natures ; nor his temper to those ruffles which so often break out into unseemly gusts of passion. The boy would go as cheerfully to the school-room, now turned into the lecture room, and made a place of amusement and agreeable instruction, as he now returns from it to his play—and the ease with which the professor's duties would sit upon him, would make the change to both so pleasing, that neither would wish to turn back to the ancient system. The professor unharnessed from the cares, the troubles, and the calculations of a boarding house—having only duties strictly professional to attend to—would, when the labors of the lecture room were closed, dine when other professional men do, and have the remainder of the day to pursue his private studies, or follow his favorite tastes and inclination. Such a change in the mode of conducting the operations of a school, could hardly fail to produce in the public mind a corresponding change favorable to the professor's character. His profession would be as genteel as that of any other of the liberal sciences—for it would then really be a profession—because the art of teaching would then be conducted upon the most scientific principles. His pupils would attend his lecture room as those in surgery or medicine attend their respective professors, or as the under graduates at our universities the lectures of the tutors.—He might, to imitate the conduct of the latter gentlemen more closely, receive them in his academic gown and cap—or every professor of education who was a member of the incorporated body of educators which I have proposed to establish, might

have one peculiar to the body—might wear the livery of the college, if they thought proper to ordain so—which is not a recommendation of mine—which, if such a college be established, I should be the last man in the world to recommend to them.

The character of the educator might stand higher with the public if he gave gratuitous lectures occasionally, upon subjects connected with the arts and manufactures of the kingdom, to the poor operatives who could not find leisure to read, or money to purchase books. It would be an easy way to heighten the respect paid to him personally—and what they gave to the person, they would be willing to extend to the office of the professor. We have seen that the professors of L'Ecole Orthomatique give such lectures, and it is one not unworthy of imitation by English professors of the science of education.

I have no other recommendations to offer, as a means of elevating the profession of the educator.—Four causes have been mentioned as mainly tending to tarnish his escutcheon, and I have incidently mentioned others, which derogate from his respectability. I have endeavoured to show how those causes might be remedied—an improved mode of education be substituted for the almost universally condemned method which has been hitherto pursued. I have recommended the establishment of a board of education, presided over by a minister of instruction—who being a person of weight and importance in the country, whether officially connected with administration or not, would throw the mantle

of his respectability over the whole. From a consideration of the means to which other professions have resorted to enhance their respectability, I have further recommended the incorporation of all the professors of education into a college, which shall have functions analogous to those of the College of Surgeons or Physicians—appointing examiners to enquire into the fitness of candidates for the educational profession, and empowered to grant licenses to all who choose to qualify for the office. Such a body, with members scattered throughout the country, could hardly fail to raise the profession of the educator in public estimation. I do not lay much stress upon the garb of the professor, though the propriety of investing him with a gown in the lecture room has been thrown out for consideration, because I do not consider the wig and gown of the barrister, or the broad brim of the quaker, and the peculiar neatness of his dress, as adding one jot to the public regard paid to the profession of the one, or the community of the other—our respect being founded in the talents of the one, and the virtues of the other. The profession admitting of rivalry only in populous and extensive districts, I have not thought it advisable, indeed it would not be universally practicable, to throw the professor wholly upon his own resources, since by the abolition of the boarding house system—by dissociating his educational functions from those of a dealer in provisions, he might not, whatever skill he possessed in the art of teaching, be able to acquire (the number of his pupils being too limited—the theatre of his action

being too small,) sufficient ease and competence to place him on the pedestal of independence. If I have been thought too harsh and acrimonious in my censures upon those professors of education who keep boarding houses, let it be observed, that my censures (though applicable to all) affect chiefly those private seminaries, which abound so numerously in the large towns and their neighbourhoods ; firmly believing, as I do, that education is with them a secondary object ; and not for one moment doubting, that such unprofessional conduct, joined to their questionable qualifications for the office they undertake, tarnishes more than anything beside, the escutcheon of the educator—unless it be another practice, under the condemnation of which the whole body unfortunately falls—I allude to the practise of flogging. The guilty practitioner in this art, I have compared to the drummer of a regiment—nor shall I at all care whose feelings I wound by the comparison. My good stars so far prevailed at school, as never once to afford the educational drummer or phlebotomizer an opportunity for practising his art upon my bare bones. If they had not, though the pains would years ago have ceased to be felt—and the marks have been wholly obliterated from the surface of the skin—the memory of the deed would not have been forgotten—and the vials of my indignation would have more copiously been discharged upon that functionary's head.

How far I have been correct in stating the causes of degradation to the profession of the educator—or fortunate in proposing remedies, it is for others to

determine ;—or rather how much more truly I have stated them, and more fortunately applied the correcting hand, is for others to judge.

Without reading a single book, or paper, to throw a particle of light upon the subject, beyond the two or three quotations, found after some little searching ; without any fidus achates, to whose judgment I could refer any doubts—or to whose friendly criticisms I could submit these lucubrations—I have been forced to throw myself wholly upon my own resources—to correct, as I proceeded, the errors into which I might have inadvertently fallen, or to erase opinions too hastily conceived and adopted. Without being able, through press of other business, to sufficiently apply the correcting hand to this humble essay ; it must, in an imperfect and hardly half-fledged condition, go forth, to encounter the strict, but I doubt not impartial scrutiny of the critic's eye. Whether it will meet with in the public kind and indulgent, or cold and unfeeling treatment, Time, which unlocks most secrets, must determine. Time must decide whether it will be the writer's fate to bear that grief, which has been pronounced one of the bitterest griefs in life—the scornful jest ; or whether the public meed of approbation will be sufficiently manifested, to enable him to bear his lot with calm, dignified, and philosophic composure.—Fortunately for him he is less desirous of fame, than he is anxious to disseminate his views as to the mode of raising the educator's profession. Fortunately for him, he has not been framed in a very sensitive mould, and would not therefore feel one moment's

disquietude, should it be the fate of this essay to receive the scornful jest. If ridicule be the test of truth—the essay thus tested will shew how much of truth it contains. It may be that it offers no new suggestions—that others have already given the same to the public: however this be—as he has consulted no other authors than those he has quoted—the suggestions are as much his own, as those which others have already given to the public belong to their proposers. I leave the matter to the discernment of an enlightened public, content with the smallest meed of praise it may think proper to bestow; in no wise doubting but it will do impartial justice to his humble efforts.

APPENDIX.

SINCE writing the foregoing, the Third Report of George Nichols, Esq., addressed to her Majesty's principal Secretary of State for the Home Department, "containing the result of an enquiry into the condition of the labouring classes, and the provision for the relief of the poor in Holland and Belgium," has appeared. The first part of the report treats of the prevailing system of education in those countries, as far as relates to the children of the poor.—The statements contained in it are in a great measure in accordance with the views unfolded in this essay. The eighth section says, "The schoolmasters of the primary schools in Holland are supported in respectability and in comfort. Their functions are held in high estimation—and we were assured that they were generally content with their lot; but there is no positive provision fixing their salaries. The law only enacts generally, that the municipal and departmental authorities shall secure a sufficient income to the teachers, and that they shall not be left dependent upon payments from the parents of their scholars." I have recommended also that the masters of the mechanical schools—who are to the professor in the higher branches of education what the man who shapes the marble from the quarry is to the sculptor or statuary—who gives animation,

grace and figure to the lifeless block—should be paid by the State, supposing all the funds now destined to education at its disposal—or that they should receive from the trustees of the endowed schools, such a salary as would rescue them from the contempt of poverty, and supersede the necessity, or even inducement, to make a paltry gain out of the scholars.”—From the report, article 7, it appears, none are permitted to teach without permission of the authorities of the municipality—that they are subjected to an examination as to fitness, and liable to be dismissed or suspended by the departmental authorities for misconduct.—That every department has its board, subject to and appointed by the inspectors of the district, who from time to time assemble at the Hague, in council. The business of the inspectors is, besides, to visit every school in his district twice every year. In Belgium and Holland, education is prized by the people; and that of itself would constitute a cause why its teachers should be respected, independent of any other means to create it. With us, education is less prized—and therefore we have to generate respect for the educator. I have proposed to do that by improving the system of education—by making it more interesting, agreeable, and instructive—by banishment of the rod—by substituting a system of love—a milder regime for the regime of terror—by making the master the father of his scholars, instead of the tyrant of the school—a method which I cannot but think would raise the educator’s profession in public estimation.

If the statements of Mr. Nichols are correct, and

the inferences he draws from the state of education in Holland, as bearing upon the manners and habits of the people, legitimate—we shall act wisely in borrowing a leaf from our sober neighbour's book, on the art of teaching. Fortunately, for the success of a general method of education—religion, as forming part of the system, produces none of those distractions which unhappily subsist here. What can children know about modes of faith? Can they discuss them or distinguish between them? If the bible is to be made a class book—if the sacred name of the Deity is to be hackneyed about in our misnamed national schools, until all reverence and regard for it is lost in the scholar's breast—they must be responsible for the consequences, who are such sticklers for its introduction. Men who never open their bible from one week's end to another, are ready to exclaim against a system of education as heathenish and profane, which does not make the children of the poor have the bible open perpetually in their hands at school. I wish these pious gentlemen would carefully read the twelfth section of Mr. Nichol's report—and if not satisfied with its accuracy, take a trip to Holland, to assure themselves of its correctness. The bible might as well (I mean its history) be taught children by pictures, representing its most interesting occurrences—or by figures, or by groups of figures, (as in Madame Tussaud's celebrated wax-work exhibition) denoting all the most eventful scenes which have happened from the deluge—and better, I think, than by a dry detail of its facts. It would have for the youthful

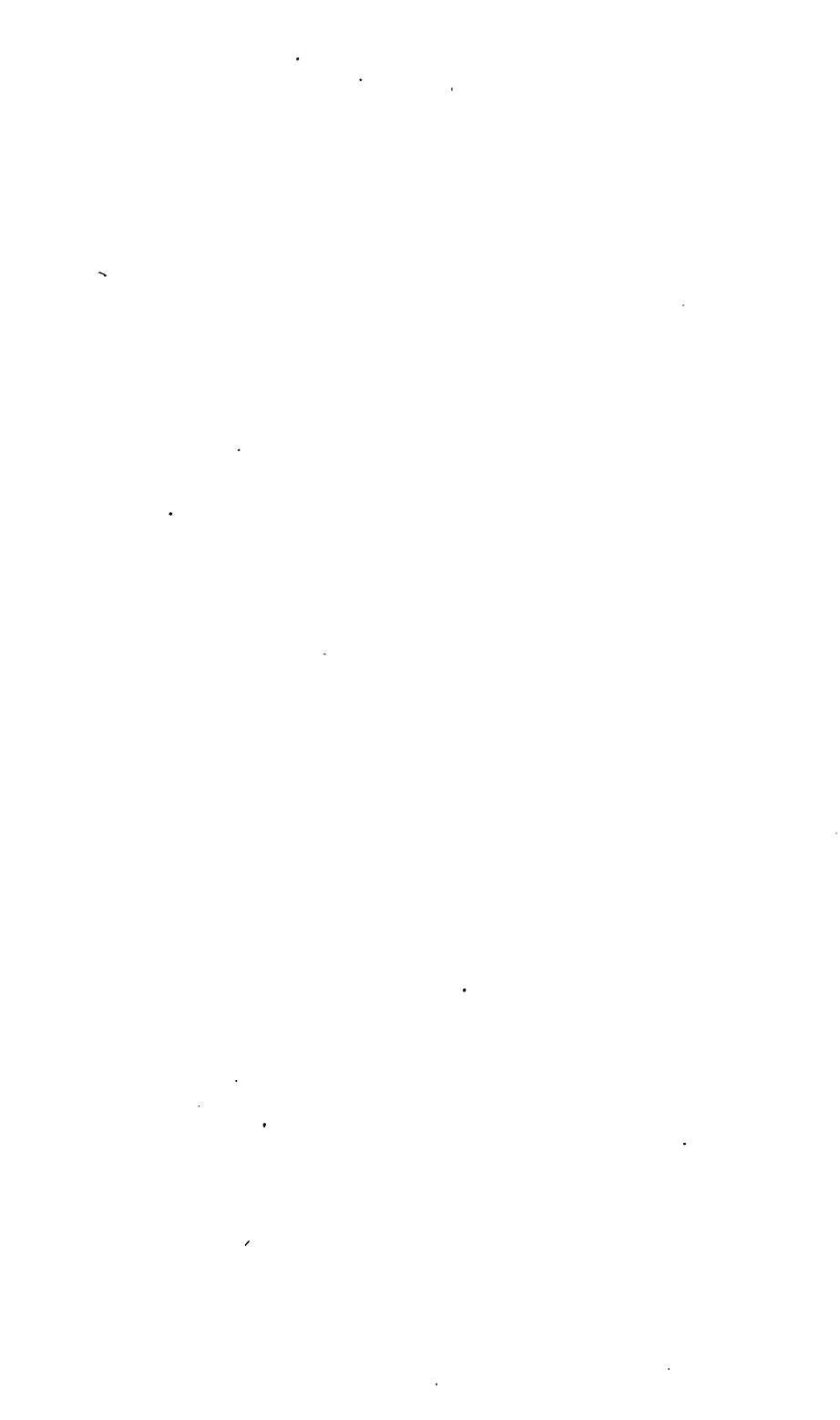
mind more interest ; and the interest excited by the pictures or figures would generate a desire to read the story, or have it read by its instructor.

While discussing the merits of endowments, I might have entered into an enquiry into the causes which led to the great reputation of the Grecian schoolmasters, commonly called philosophers. Some of these have obtained an imperishable name—and yet they obtained a livelihood in pretty much the same way as modern lecturers upon the arts and sciences and general literature. Had their system of teaching been confined to a mere knowledge of grammar, and an acquaintance with some language, which, at the time these schools most flourished, had ceased to be spoken—a language in which some books were written which contained information respecting the origin of the world, and of all created things—of the nature and essence of the Deity—and containing besides, rules and regulations for the conduct of man towards his Maker and his fellow-man, such as were not to be found in any living language—if, I say, they had simply confined their teaching to the acquisition of that language—(and such was the Hebrew, which had about that time ceased to be spoken, even by the Jews themselves,) it is questionable if their names would have ever reached such eminence as to grace the historic page. If they had further combined with their limited system of instruction, practises which have in this essay been condemned as derogatory from the profession of the educator, it is doubtful if they would ever have attained a tithe of the estimation in which they

were held by their countrymen. We might never have heard of the names of Anaxogoras, Thales, Gorgias, Pythagoras, Socrates, Plato, Zeno, or Epicurus; nor would their fame have stood with their countrymen near so high. Their system of teaching was upon a more extended scale—they taught the pure principles of philosophy and science, so far as their knowledge extended—they cultivated the graces of elocution, and endeavoured to inspire in the breasts of their pupils, a love of philosophy, literature, and science—the amor patriæ, and the principle of obedience to the laws. Philosophy and science being then in their cradle, they were (the founders of each particular sect) even, to a certain extent, learners themselves—and propounded their opinions by interrogatories to their pupils, clothing their instructions in a dialectic dress. Such at least appeared to have been the mode of the school of Socrates. The philosophers or teachers were not paid by the State, but depended solely on the fees of their pupils for subsistence. Socrates would take none. Some of these, as Gorgias of Leontini, Prodicus of Ceos, and Stippias of Elis, are said to have acquired considerable wealth by their profession.—Adam Smith thinks, that all the State did was to assign the academy to Plato; the lyceum to Aristotle; and the portico to Zeno of Citta; the founder of the Stoics. Epicurus is known to have bequeathed his gardens to his own school. So little does education, when properly taught, need the fostering hand of the State to cause it to flourish—so little are its countenance and patronage requisite to give weight to

or enhance in reality the profession of the educator in public estimation. That it may contribute to both, will not be denied. We have indeed maintained the opinion in this essay. The education of the poor might wholly be subject to its management, with certain regulations and provisions, and give at the same time increased respectability to the teachers of the primary schools.

FINIS.





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